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BIOGRAPHY.

ANDREW RIVET, D. D.

THE Rev. Andrew Rivet, D. D. was a very eminent and learned French protestant divine, who flourished in the United Netherlands, from near the beginning till the middle of the seventeenth century. After a long life of distinguished usefulness, both as a writer and a preacher of the gospel, he died at Breda, of one of the most painful and fearful maladies which can attack the human frame. It continued for twelve days, during which time this wonderful man exhibited a fortitude of mind, and superiority to distress and approaching dissolution, such as have seldom been witnessed. The following account of him is somewhat abridged from that given in Middleton's Biographia Evangelica.

IT will be but necessary, before we enter upon the relation of other things, briefly to mention something concerning the temper and disposition of this holy person, and his circumstances before his last sickness, that the grace of God towards his servant may appear the more illustrious; when we see with what care and providence he disposed his affairs in the whole course of his life, but especially in this last act thereof.

Besides those excellent gifts, wherewith he was adorned (which cannot here be reckoned up particularly) through the goodness of God he had been favoured with the enjoyment of a sound mind in a sound and healthy body; he was of a cheerful and sedate spirit, holding on in an even course of life, neither lifted up with prosperity, nor cast down by adversity. So that by the habit of a comely and moderate deliberation, he was ever blessed with

an inward joy, and possessed all things with delight and gratitude, being ready to part with them without regret and trouble, pursuing his own profit and advantage in a serious contemplation of the vanity of all worldly things; often repeating that of the apostle: *The things which are seen are temporal, but the things which are not seen are eternal.* 2 Cor. iv. 18. He was never moved with sorrowful events that fell out suddenly, whether in public, or in his private concerns, as a man surprised by an unexpected evil; neither was the tranquillity of his mind shaken by them: he was wont to say; "Nothing is imposible; I wonder at nothing." Neither, on the contrary, did he at any time break forth into a loose and immoderate joy; as being one set in a higher place, and looking down upon all things here below as uncertain and perishing. He never found himself, on any other account under such perturbation, nor showed the like, as upon the decease of the young prince of Orange, who from a child had been committed to his instruction and tuition; and whose death (as he often affirmed) he bewailed out of pure charity, and not for any private loss that himself might sustain thereby: because the confidence he had of his excellent disposition, and expectation of his longer life, had raised him to the hope that he would prove a useful instrument for the good both of the state and the church. From that time he seemed to be more than ever drawn off from worldy things, and used to speak of them with a certain loathing and disdain. The frame of his mind was also discovered, by a frequent interrupting of his accustomed course of reading the scriptures in order in his family, and turning to some select chapters, such as Job xiv. Eccles. iii. and iv. Psalm xlix. and cxliv. From whence he took the occasion of such discourses, as showed what meditations he was customarily taken up with.

In the last week wherein he lived in health, being in his garden accompanied by a friend, and walking up and down therein, as he was wont, with great pleasure, he gave order what he would have done in the dressing of some trees, and then added: "If I live till the spring time, they will afford me a pleasant sight; but if not I shall be in a garden far more pleasant." When his friend interposed and said, "There was no cause why he should presage such a thing to himself, seeing he was sound and lively;" he received a rebuke from Dr. Rivet to this purpose: "The time is now come that I am to be treated after another manner; my age is so far declined and hasting to an end, as plainly to declare that death (which none can be exempted from) stands at my door: and truly death is the principal matter that I meditate on; God

is my witness, that I desire not its delay, but am ready, with a cheerful mind to embrace it, yea even this day, if the will of God were so."

On the same day he was entreated by Mr. Hulsius, the pastor of the French church in Breda, that on the next day, being December 25, he would preach a thanksgiving sermon after the celebration of the Lord's supper; which he consenting to do, chose for his text Psalm cxliv. 3, 4. *Lord, what is man, that thou takest knowledge of him, or the son of man, that thou makest account of him? Man is like to vanity; his days are as a shadow that passeth away.*

When the sermon was finished, he returned home as lively and well as he had been seen for some years past; nor did he the next day feel any decay of his former strength. But on Thursday, which was the twenty-seventh of December, 1650, he began to complain of a pain below his navel, which proved to be the commencement of a constipation of the bowels. There were no proper means unattempted, nor any kind of help by clysters, fomentations, or baths, but which were made trial of, until by the stubborn disease that resisted all remedy, he was brought unto death, the twelfth day of his sickness; the history of which we shall now prosecute more at large.

On the second day after his disease had seized him, he, well understanding the nature of it, declared what the event would be; "Not (saith he) that I would neglect remedies; that I may please my friends I will do whatsoever is thought meet to be done, being secure as to the issue, which I commit to the providence of God:" Then he asked his niece, Mrs. Mary Moline, what she conceived of his disease, which he thought would prove mortal: she answered, that her opinion was the same; yet that he had no reason to fear any thing, having been long prepared to follow God when he should call; that the time of his life hitherto had been long, if it were crowned with a happy and glorious end.

"Thou speakest right (saith he) and I pray thee always address thyself to me with like speeches; and while my sickness continues, depart not from me day nor night: Promise me now that thou wilt keep a cheerful countenance, and that thou wilt speak nothing to me but what may administer joy and support to me; although I fear not death, yet I fear the trial of those pains which I have always had a very sharp feeling of."

Then suddenly turning his speech unto God, he said: "Great God! thou art my Father, thou hast given me both life,

and a new life, thou hast taught me from my youth, and I have declared thy wonderful works, forsake me not now in my old age. Hitherto, through thy peculiar favour, thou has preserved me sound in my body; and my faculties and the functions of my mind have not been impaired; so that a little before I was oppressed by this disease, I found myself as apt and ready for the exercise of my vocation, as in my flourishing youth: O Lord God! if it be thy will that I should longer attend upon thy service, thou canst assuage my disease in one moment; But if thou hast decreed otherwise, lo here is thy servant; *thy will be done*. This one thing I beg, with the most inward affection, that thou wilt make me conformable to thy good will: let not thy good spirit depart from me, that in this conflict thy strength may make me a conqueror. Accomplish this, O Lord, for thine own sake: and seeing thou hast employed me in thy work, grant that I may die an honourable death, and such as may be an example unto others: that I may stand fast in that sound doctrine which I have taught, and may make a good confession thereof before witnesses, that thereby thy church may be both instructed and edified. Let me apply to myself by a lively faith all the promises of the gospel, and let them put forth their efficacy in me, unto my joy and eternal consolation, that nothing in the world, neither affliction nor distress, may separate me from thee, or cause me to doubt of thy love and favour. Thou knowest my weaknesses and infirmities; permit not the grievousness of my pain to cast me into impatience or murmuring: Either make my pains tolerable, or furnish me with fortitude and constancy sufficient to bear them: That I may not offend with my tongue, keep thou the door of my lips."

The remainder of the day was taken up with pains, the use of remedies, and the visits of friends: When the night came on, he earnestly intreated Mrs. Rivet, his wife, that she would retire into the next chamber; not only because she was afflicted with a vehement cough, but also that he might remove her from the grievous sight of himself when tormented with his pains; and because he found his tender affections more moved at the sight of her, than any other person. So none remained with him but his niece, Mrs. Mary Moline, and two of the household servants. But who can particularly relate the speeches which he uttered, and in a manner poured forth that night and the day following; (which was Thursday, December 29th,) with an affection and ardour inexpressible, breathing from his heart nothing but repentance, faith, charity, and holy zeal! In a word, he im-

plored the mercy of God, with the greatest self-denial, and abasement of soul, confessing himself to be a miserable sinner, and casting away all confidence in any good thing which he had done in his life; yea speaking of that with very great contempt, he accused his own defects, and ascribed unto God the glory of his good works; often repeating such expressions as these:

"It is God that hath wrought the work for me: Shall I allege or plead my own righteousness before him? Far be that from me: If I should justify myself, my own mouth would condemn me; I will rather open my sin before him, in a most humble confession of it, and pray that he will increase in me the grace of true repentance; yea let him wear out this body with sorrow, it matters not; so he give to me a broken and a contrite heart, which is a sacrifice acceptable to himself; as for my part, I do most willingly offer up myself. Accept, O Lord, this imperfect sacrifice, and supply the defects thereof by the perfect righteousness of that great high priest, who through the eternal Spirit offered himself unto God without spot. Let me be accepted as a living sacrifice, holy, and well-pleasing unto God, which is our reasonable service. Crucify, O Lord, this old man, that the body of sin may be utterly destroyed, and I may rise again unto a new life: *The wages of sin is death, but the gift of God is eternal life by Jesus Christ our Lord.*" Rom. vi. ult.

Then repeating the word *gift*, he added: "It is mere grace; not of works, but of him that calleth; *Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*" Rom. viii. 33.

Then after a little interruption of his discourse, by a short sleep, he thus proceeded:

"I am God's, and he will save me; he hath honoured me with a holy calling; and hath not suffered his gift to be altogether useless in me, as to the edification of his church. As to myself, I can most truly affirm, that I have not served him for filthy lucre, but with a sincere heart; and that I was myself first persuaded of the truth of the gospel, and experienced the efficacy thereof, before I preached it to others.

"I tasted the good word of God, which by its power pierceth even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. Thou hast known my heart; O eternal God! thou knowest that I am not ashamed of the gospel of Christ, but have esteemed it my only honour to

serve thee; and that I have delighted myself in the pleasure of obeying thy will! Such was thy goodness unto me! I truly and humbly acknowledge, that whatsoever good was in me, flowed from thy grace; but my defects ought to be ascribed to my inbred corruption: Alas! I acknowledge this with humble and serious repentance; how often have I sinned in so holy a charge, not only by omitting many things which I ought to have done, but also by doing many things amiss! How often have I offended through negligence, and slackness! Long since had I been cast off, were it not that I had to do with so good a Lord, who hath borne with me, and hath been so gracious to me as not to exact a severe account of my words and works! Alas! O Lord my God! Enter not into judgment with thy servant, for in thy sight shall no man living be justified. Let me be found not having mine own righteousness, but the righteousness of thy Son, for the sake of whom, I beg thy favour. Pardon, O my God, pardon the iniquity of thy servant, who is devoted to thy fear: I refuse not thy discipline, I know it is necessary: only this I earnestly beg, that it may turn to my salvation. Chasten me, O Lord, but in measure, lest thou bring me to nothing. Let not my trial exceed my strength, lest I sin through impatience, and become a scandal to those I should edify. O let me never break out into a murmuring complaint; O how light is this chastisement, if compared with my fault! What are these temporal pains, in comparison with those eternal torments from which I am redeemed by him, that poured out his soul upon the cross for me! For me! This is the language of faith, which makes a particular application of general promises. *This is a faithful saying, and worthy of all acceptation; That Jesus Christ came into the world to save sinners, of whom I am chief.* 1 Tim. i. 15. Lord, I believe, help thou mine unbelief: Turn thou me, and I shall be turned indeed: Seal all thy promises in my soul: Cause in the inmost of my heart a lively perception of those sweet words, *My son, be of good comfort, thy sins are forgiven thee.*" With such holy meditations and speeches as these, was the Thursday night passed over.

On Friday morning, Mrs. Rivet his wife, put him in mind of sending one to the Hague for his son; " By all means (said he) that ought to have been done sooner;" and then gave orders himself concerning it. About nine o'clock he was visited by Renessius, a doctor of divinity, and pastor of a Dutch church; who in the Latin tongue saluted him after the following manner: Most excellent man, how do you do? To whom he answered in the same language: " I am yet strong, neither doth my speech fail me; but that passage in my bowels is not yet opened, and

unless that be opened, I see I must make my passage another way, even that which the eternal God hath set before me from my infancy. I should be the most ungrateful of men, if I should not acknowledge the mercy of God towards me, who hath so wonderfully preserved me even from my cradle:" Then rehearsing his deliverance from a very dangerous* accident that befel him in his infancy, through the negligence of the maid; he added,

"From that time my mother consecrated me unto God, and he abundantly blessed me all my life time, and the whole family: And therefore I place all my hope in the goodness of God, being ready either to live or to die. I have always thought, that either this disease would be my death, or else the stone, for I have scarce ever been afflicted with any other distemper. I pray you to testify unto all men, that I die in that faith and doctrine, which I have always delivered both in preaching and writing: And if perhaps in some things I have erred, I pray God that he will make perfect all my imperfections."

The rest of the day was filled up with the visits of friends; for he would have none hindered from coming to him.

"Let all that will (saith he) have access to visit me; I ought to give an example of dying to other men."

With such sayings as these, he filled the by-standers both with consolation and with wonder; while he thus proceeded: "Come, see a man, who is an example of the great mercy of God: What shall I render unto him? All his benefits overwhelm me: He hath so disposed my life, that in my whole course, I have had an healthful body; he hath heaped upon me both temporal and spiritual blessings: And now before I am rendered feeble or morose through old age, he comes unto me, and prevents me; he both calleth me, and causeth me willingly to follow him at his call: And now the end of my life is within my view, he still affords me the perfect use of my reason, that I may praise the holy name of God in the land of the living, and instruct my neighbours by my example. Pray for me, my friends, that this grace may be continued unto me till I draw my last breath; that he will strengthen my faith, confirm my patience, and raise my hope; he hath already captivated all my affections to his will; I have cast the care of me, of mine, of life, and all my affairs upon him; let him do with my body as it pleaseth him, so it may but be well with my soul. There is no going hence

* A fall whereby his life was in great hazard.

hence without pains; this flesh must suffer and fall: It matters not, provided the soul obtains new strength, and I arrive at a better mansion than that made with hands; it is that I aspire to, I lament not the world. I have lived long enough, and have had leisure to make trial of all things, and to know that they are *vanity and vexation of spirit*. One thing is necessary; to fear God and keep his commandments, for that is the whole duty of man. And now there is nothing that I am concerned about, neither is my life dear unto me, so that I may finish my course with joy, and fulfil the ministry which I have received of the Lord; which is best done at the last. This is the end, and this the mark, which a christian ought to aim at: The end of this frail life is the beginning of eternal life: O happy change! Truly I fear nothing; Christ is gain both in life and death; he forsakes me not: If he make heavy my bodily pains, yet he increaseth the joy of my soul. Come, and I will tell you what he hath done for my soul; I called upon him, and he inclined his ear and heard me; he hath blotted out my sins as a cloud; *and as a father pitieth his children, so the Lord pitieth them that fear him.*"

His manner was to let no minister part from him, before he had prayed with him; "Pray unto God (would he say) now is the acceptable time."

Towards evening, when his wife could not be prevailed upon to withdraw, and betake herself to some rest; "It troubles me (said he) to see so dear a person, and one that I honour so much, so far in years, and of so weak a body, to wear out herself at this rate:" But then giving way to her desire, "Seeing thou wilt have it so (said he) tarry; it is a pleasure to me to see thee. The Lord strengthen thee."

The night before Saturday was spent in grievous pains, and in most ardent prayers for the church of God.

When the night was spent, he was exceedingly wearied and tired out, both with overmuch speaking, and especially by means of abstinence from drink, with which he was wont to be refreshed: For when through the extremity of his thirst he was forced to take down a little, immediately his stomach cast it back again, being like a vessel filled to the top, that could receive no more. The physicians afflicted his body with the use of various remedies, but he bore all with an even temper of mind; often saying, "I have told you before, that the use of these things will be to no purpose: But it is no matter, I must comply with you; do what you please, for your own satisfaction."

[*To be continued.*]

RELIGIOUS AND MORAL DISCUSSIONS.

In the summer of the year 1799, the presbytery of Philadelphia ordained, at one time, five candidates for the gospel ministry, viz. John B. Linn, (since dead) Jacob J. Janeway, William Latta, Thomas Picton, and Buckley Carl. They had all received and accepted calls to settlement, as pastors of particular churches, and representatives from these churches were present at their ordination. But, for the accommodation of the presbytery, they were set apart to their office in a single service, which was celebrated in the Second Presbyterian church; and in which the Rev. Dr. Blair presided, the Rev. Mr. Irvin preached, and the Rev. Dr. Green gave the charge. The whole that was delivered on the occasion was, at the time, prepared for the press; but the occurrence of the yellow fever delayed the printing for several months, and then it was agreed to omit it altogether. The charge is now offered to the public as an article in the Magazine; and it is only necessary to remark farther, that the author was senior pastor of the church where it was delivered, and that one of the brethren ordained was installed as his colleague.

THE CHARGE.

It may be generally affirmed of the time and country in which we live, as it was of the day and place in which our Lord fulfilled his ministry on earth, that "the harvest truly is great, and the labourers are few." There is a much greater demand and necessity for the faithful preaching of the gospel, than can be answered or supplied by those who are engaged in the work. Affected by this consideration, many who love the Redeemer's cause, have, I trust, been praying for some time past, with unusual earnestness, and in obedience to their Saviour's command, that "the Lord of the harvest would send forth labourers into his harvest." And have we not at this hour a proof that their prayer hath been heard, and that God hath begun to answer it? When did we see such a band of labourers, as this before us, entering together into the vineyard of the Lord? The ordination, in one service, of five ministers of Christ, is to us a spectacle equally novel, solemn, and animating. Let our hearts be enlarged with gratitude to God, and let our faith and hope in his promises be strengthened and enlivened.

To me it has been committed to delineate and inculcate the duties of the office and character with which you, my young brethren in the ministry of the gospel, have just been invested;

and to explain to you, the people of their future charge, the correspondent duties which you owe to them. Expect me then, both pastors and people, to speak with that plainness and explicitness which so sacred a trust, and so solemn an occasion, indispensably require.

The duties of ministers and people, as just intimated, are correlative; that is, the sacred obligations which bind a minister, imply that correspondent obligations are binding on his people. I will endeavour to specify these in their order, to show their connexion, and to urge their importance.

In making a statement of what is incumbent on you, my brethren, who have just been admitted to take part of this ministry with us, I shall speak I. Of your personal piety; II. Of your duties as preachers and pastors; III. Of your general character and deportment as ministers of Christ.

I. I am to speak of your personal piety. "Take heed unto thyself," is the leading injunction of the word of life, addressed to every one who has the charge of souls. Believing, as we profess to do, that no man ought to seek the office of a gospel minister, who has not some comfortable hope, derived from a close examination of himself by the tests of unerring truth, that he has been "renewed in the spirit of his mind;" believing, also, that no man ought to be admitted to this office who does not give to those whose business it is to inquire, the proper evidence that he has been the subject of a work of grace; we could never, with a good conscience, have laid our hands on you in the solemn act of ordination just performed, if we had not obtained satisfaction in this momentous concern. But let me remind you, that your having satisfied us, should be no reason why you should not renewedly and closely question yourselves. Nay, the approbation which you have received from others, should increase your desire not to deceive yourselves. A mind rightly disposed will be quickened in its inquiries, by the consideration that a mistaken estimation of character is easily and often made; and that, at the day of final retribution, it will be awful beyond description, to be detected and exposed as an enemy of God, after having always possessed, in the eyes of men, the character of a friend. Look, then, frequently into your hearts, with a view to ascertain whether you have really been changed from a state of nature to a state of grace; whether you have truly embraced Christ Jesus, as the only hope of your souls; whether you have been delivered from the reigning power of sin; and have your supreme delight in those exercises and habits, which are the

genuine "fruits of the Spirit." If the holy apostle, notwithstanding all his high views and attainments, could express himself with solicitude, lest, "after preaching to others," he might be "a cast-away" himself, how great should be the anxiety of every inferior minister of Christ, lest this should be his fearful destiny? It has been justly remarked, that we are exposed to danger in this concern, from the very nature of our office. Our familiarity with sacred subjects, may lead us to mistake professional duty for personal religion; the exertion of our intellectual powers on theological investigations, and the employment of our time in religious offices, for a cordial attachment to the truth and service of God. To prevent this, we ought to make it our special employment, at stated seasons, carefully and frequently to try ourselves by the discriminating marks of inspiration, whether we truly belong to the number of those whom the Saviour will acknowledge as his real disciples.

But I have it here in view, not only to recommend an inquiry in regard to the *reality* of your religion, but to enjoin the importance of striving to be *eminent* in religion. The remark made by a distinguished critic* is certainly just, that the reason why pulpit discourses are not more uniformly excellent is, that it is extremely difficult for a minister of the gospel to keep up in his own mind, habitually, that lively and fervid sense of the truth and importance of divine things, which is necessary to furnish him with the most suitable thoughts, and to enable him to express those thoughts with the greatest propriety, strength and animation. Believe it, my young friends, that, after the mind is well furnished with knowledge, the very best help in preparing your public addresses, will be found in a heart glowing with love to God and the Saviour, and breaking with compassion and solicitude for immortal souls. In this state of mind you will want neither ideas nor expressions: all that you say will be pertinent; and, coming warm from your own hearts, will be best calculated to reach the hearts of others—All that you say will have about it an unction of piety, which can be derived from no other source

Eminent piety, also, naturally gives to the deportment of its possessor that gravity mingled with cheerfulness, that dignity united with condescension, that just accommodation to the tempers and circumstances of others, without countenancing what is sinful or yielding to what is wrong, which are peculiarly ornamental and useful to the minister of Christ. Over his whole de-

* Dr. Blair, Lectures on Rhetoric, &c. Lect. 29.

meanour it sheds a kind of mild and heavenly radiance, which, like the face of Moses when he descended from the mount of God, bears visible testimony of his sacred converse, and gives him an authority and influence hardly to be resisted.

Such are the advantages of eminent piety to a gospel minister in his public services. The benefits which must result from it to himself are too obvious to need explanation. Seek it, therefore, as your first and most important qualification for the sacred office.

II. Your duties as preachers and pastors are next to be considered.

In order to preach with propriety, and with lasting acceptance to your people, remember that it is of essential importance that your own minds be extensively and richly furnished with knowledge. Be careful not to lose, as is too often the case, that measure of improvement in the liberal arts, which you acquired in your academical course. Endeavour, on the contrary, to be constantly adding something to this stock by farther acquisitions. In an age when vice and infidelity are abetted and propagated by learned and subtle advocates, the ministers of religion have a peculiar call to be well furnished for their work from the stores of literature. The gradual improvement of our country, also, in taste and information, renders more of this necessary now, than was formerly demanded. Far be it, indeed, from me to recommend, that you consume the greater part of your time, or make it the principal object of your ambition and pursuit, to attain distinction merely as scholars. The minister of Christ, who does this, betrays his trust as really, though he may not do it so grossly, as if he should devote himself to the acquiring and hoarding of pelf. Always consider literature, then, as a *handmaid* to religion, but in this character do not neglect her.

But remember that the knowledge which is to be directly serviceable to you, and which, therefore, you should be most of all engaged to acquire, is the knowledge of the word of God. The preachers of the present day may, perhaps, be allowed generally, to exceed those of the last generation in attention to method, style, and elocution; but it is, I fear, more than equally clear, that our fathers exceeded us in a familiar acquaintance with the holy scriptures: and, alas! what is this but saying that we are more attentive to the circumstantials, while they were more distinguished for the substance of religion. No other attainment can possibly be a substitute for an accurate and intimate

knowledge of the bible. The minister of the gospel, who is destitute of this, wants "the sword of the spirit," and is like a soldier going to combat, without his most essential weapon. Endeavour, therefore, to be "mighty in the scriptures." Read them with unwearied assiduity. Read them as critics; read them as christians; read them in their original languages; read them abundantly in your mother tongue.

With theology, as a science and system, you are already acquainted; but let me remark, that, in qualifying yourselves more perfectly for pulpit service, you will find it extremely useful to be very conversant with a number of the best practical writers on religion. There is, perhaps, nothing superior to this for enabling a minister to speak in public with ease, readiness, application, and variety. It is, I apprehend, one of the most useful directions that can be given to a young clergyman, to have some book of the description I have mentioned constantly in perusal. It will quicken him in duty; it will improve his views of evangelical truth; and it will be the means of enriching the discourses which he delivers to others.

Here, likewise, I must exhort and charge you to study and well digest the addresses which you make in public. Whatever esteem some may profess for extemporaneous effusions and harangues, or however they may actually contribute to give a man popularity for a time, I have never known an instance in which a minister, who constantly preached in this way, and was confined in his stated addresses to the same congregation, did not at length sink into uselessness or insignificance. For myself, I must express it as my opinion, that whoever, in early life, habitually enters the sacred desk, without carefully preparing for it, is an idler in the house of the Lord, handles the word of God unfaithfully, and trifles with the souls of his people. Therefore obey the apostolic direction to Timothy on this very point: "Give attendance to reading, to exhortation, to doctrine; meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine, continue in them; for, in doing this, thou shalt both save thyself and them that hear thee."

You will not, however, consider any thing I have said as recommending a refined or abstract system of preaching. This is even a worse extreme than the other. It is absolutely to speak in "an unknown tongue" to far the larger part of every popular audience. While, therefore, you avoid carelessness, crudities, and vulgarity, on the one hand, be equally careful, on the other, not

to adopt a method of discourse, or to use a manner of expression, which is above the understanding of unlettered christians. By a perspicuous and natural arrangement of ideas, and by plainness, simplicity, and purity of language in expressing them, you will support the true dignity of the pulpit, and "commend yourselves to every man's conscience in the sight of God."

The substance of your preaching is to be "Christ crucified." You know that for this, the resolution of the great apostle of the gentiles, in regard to himself, is the high example and authority. And woe to that minister of the gospel who refuses to adopt the apostle's plan! Woe to that minister of the gospel, who substitutes the speculations of philosophy, or the glitter of rhetoric, for the simple, energetic doctrines of the cross! Woe to that minister, who is fearful that his discourses should savour too much of an evangelical spirit! Nay, woe to that minister who can even preach gospel doctrines merely in a *doctrinal form*, without addressing them to the feelings, urging them on the consciences, and applying them to the hearts of his hearers.

The doctrine of a crucified Saviour necessarily supposes, or rather is altogether founded upon, the totally ruined state of the human race; and their utter inability to recover themselves, or by any exertions of their own to escape the eternal wrath of God. It essentially consists in representing the righteousness of Christ, constituted by his perfect obedience to the divine law, and his complete atonement for the sins of the believer which have been a violation of it, as the whole meritorious cause of justification and acceptance with God, and the only ground of hope to the real penitent.

From the work accomplished on the cross results "the gift of the Holy Ghost, the Comforter," who makes application of Christ's redemption, by convincing guilty men of their need of it; by showing them their vileness and their danger; by working that faith in their souls, whereby they appropriate the Saviour, with all his benefits, to themselves:—Thus renewing them from the love of sin to the love of holiness; disposing them truly to repent of all their transgressions, and to abhor them from a view of their infinite malignity as opposed to a God of boundless goodness and purity; directing them to the Redeemer's fulness, as the inexhaustible fountain of every supply they can need; quickening and upholding them in a life of practical godliness; enabling them to adorn the doctrine of their Saviour in all things; and crowning them, finally, with eternal life, as the glorious purchase of his death and the free gift of his grace. These are the doctrines of

Christ crucified; and on these, as you would deliver your own souls, and be instrumental in saving the souls of others, you are constantly to insist. It is an experimental truth, that without the publication of these doctrines; without making them the basis and burden of our preaching; we shall neither convert the ungodly, nor edify the faithful. You will not, however, understand this assertion as implying, that the great principles and duties of the moral law are never to be mentioned, or that they may not be particularly and profitably inculcated. No, "the whole counsel of God" is to be fully declared. Every duty of the moral law is to be distinctly enjoined, and an impartial regard to it represented as the certain effect, and the essential evidence, of true religion. But, in doing this, the law itself is to be enforced, and as it were reflected from the cross. Acceptable obedience is to be represented as springing from a new nature, and the motives to it must be shown to exist in the inherent and unchangeable excellence of the law itself, and in the constraining influence of the love of Christ; not in any expectation that it will justify us before God, or recommend us to his favour. The law is, also, to be exhibited as a school master, disciplining those who are under it into a sense of their necessity of Christ. And thus all is still made to draw and tend to the cross, as to the centre of the system.

I could not forbear to be particular on the topic that has just been discussed: and the time consumed, is the less to be regretted, because it supersedes the necessity of dwelling on a number of subordinate points. He whose strain of preaching is such as has been described, will of necessity preach experimentally; that is, with a direct reference to the state of mind and various exercises of the several classes of his hearers. He will endeavour to alarm the secure, to reprove the disobedient, to detect the hypocritical, to direct the inquiring, to animate the lukewarm, to comfort the dejected, to encourage the feeble minded, and to edify the faithful. And I close this part of the subject with observing that direct addresses to these several classes or descriptions of persons, is of the highest importance, in order to success in your ministerial testimonies.

[*To be continued.*]

TRUE RELIGION SPIRITUAL AND SUPERNATURAL.

It is much to be regretted that with all the other evil habits of the depraved human mind, there should appear so great a contrariety to those properties of true religion which are most expres-

sive of its genuine nature and origin. The properties, I have in view are those which are designated by the epithets, *spiritual and supernatural.* To the consideration of these I have been led by some observations in your last number on regeneration. The observations, in my opinion, are just and scriptural. I believe, as my bible has taught me, that there is no religion acceptable to the Deity, which is devoid of these peculiarities: that is, I believe, that the religion of the gospel of Jesus Christ is a spiritual and supernatural religion.

By these epithets I do not intend what is meant by them, when applied to the gift of miracles; nor, particularly by spiritual, do I intend only what is meant by it, when it is used to distinguish, as it sometimes is, immaterial from material substances. What I have principally in view is the sense in which they are in the holy scriptures applied, either to the truths and precepts of the word of God, or to the special influences and impressions of that word, by his Spirit, on the minds and hearts of men. I have said, *special* influences and impressions, because, as stated in the aforementioned discussion, there are operations of the Spirit on the minds of most men who are favored with the common informations of the gospel, which are merely subsidiary to such considerations and exercises on the subjects of religion as they may be prompted to, while in their natural unrenewed state. These influences and impressions, how highly soever augmented, cannot through their exclusive efficiency, issue in that renovation which is necessarily supposed where true religion, with its specific powers and tendencies, has taken place. Dispensed, as they usually are, only in aid of and in co-operation with our natural principles and faculties, they are considered as common and natural; and that, with the like propriety as the invisible interpositions of divine agency in bringing forward the vegetable productions of the field are so called. But these, which I have in view, imply a mode or species of operation, both as to its nature and effects, distinct from and superior to all which are thus common and natural; and they are always, of course, productive of a special and supernatural effect; that is, of a real change of heart, and of a life corresponding with the spirit and truths of the gospel.

Hence it is, that the subjects also of these operations are called spiritual: as in 1 Cor. ii. 15, "He that is spiritual judgeth "all things:" that is, is apt to discern the difference between doctrines which are really divine, and those which, by their semblance, are illusory and seductive. And in Gal. vi. and 1st. the apostle, speaking of some who may be "overtaken in a fault,"

directs them " which are spiritual to restore such an one." I may also add, that the powers of the mind, as exercised under this influence, are called spiritual. So the apostle prays, that the Collosians, chap. i 19, may be " filled with all spiritual understand- " ing," and in 8th Rom. which is tantamount, he says, that " to be spiritually minded is life and peace." All these applications of the epithet refer to some peculiar property of religion; to that property in the nature of divine things, by which they are essentially distinguished; by which, they are known to be of God; and which, so perceived, produce a corresponding effect on the heart; forming it into the image of God; or, in other words, transforming the man into a " new creature."

What those properties of divine objects are, as they are in the objects themselves, separate from the perceptions we may have of them, and from their several effects on our minds, we freely own, it is not in our power to ascertain, or to define. We know not, nor can we know the intimate nature and constitution of material substances, distinct from our perception of their extension, solidity and other sensible qualities: Nor can we know what that is in fire, which occasions in us the sensation of heat, or in honey, which excites in us the taste of sweetness. Much rather may we suppose that the intimate nature of the attributes of God is inscrutable, and inconceivable by mortal sense. Nevertheless, from what is discernible of him, we may certainly know that there are in him, or in his attributes, certain peculiar constituent excellencies which are answerable to, and which are the ground and primary essential cause of, the perceptions referred to: excellencies, which infinitely distinguish him from, and render him infinitely more worthy and amiable than, any other possible object.* It is likewise impossible for us to describe those pro-

* " The intendment of all gospel revelation," says Doctor Owen, an eminent Divine of the 16th century, " is not to unveil God's essential glory, so that we might see Him as He is, but merely to bring into our view so much of Him, as He knows sufficient to be a ground of our faith, love, obedience, and coming to him; that is, of the faith which He here expects of us; such love and services as beseem poor creatures in the midst of temptations: But when he shall call us to eternal admiration and contemplation, unobstructed as at present, He will make a new manner of discovery of himself; and the whole shape of things, as it now lies before us, will depart as a shadow."

Possibly, in his infinite wisdom and goodness, it may please the Almighty either to endow the glorified soul with other faculties, than those which it now possesses, or to bring forth into competent activity some

perties of divine objects, as spiritually perceived, otherwise than by their sensible effects. Nor, when thus described, can they be properly apprehended by any other than those, whose minds, by the grace of Heaven, have been accommodated to the reception of their peculiar impress.

The writer of the afore-mentioned observations has, accordingly, I conceive, justly represented that kind of knowledge, where it has obtained, as a *new simple perception*. A perception, in the order of nature, unattainable by the simple energies of any powers (though originally competent) of those whose minds have been vitiated and diseased, in the common corruption of lapsed humanity. By means of this corruption, we have become incapable of discerning spiritual things, which, as the apostle informs us, 1 Cor. ii. 14, are not to be otherwise than " spiritually discerned."

It is not, however, to be supposed, that such description can be of no use to men, who are yet in their unregenerate state. Were there no other advantage to be derived from it, it must surely be of no small importance to persons in that predicament to be informed, and to be convinced, that there is something, in the true knowledge of God and divine things, necessary to the renovation of their hearts and the thorough reformation of their lives, which they have not attained to; which they cannot attain to by any efforts exclusively their own, but to the attainment of which, a superior supernatural illumination and influence is absolutely requisite.

Of this illumination and influence, the Holy Spirit, whose office it is, in the divine economy of redemption, " to take of the things of Christ and show them unto us," is the sole efficient author. On this account, no doubt it is, that true Religion, in reference to its principle and exercise in the heart, and likewise in reference to the gospel itself, is so often denominated *Spirit*. In regard to the latter, our Saviour, in 6th of John, asserts, that the " words which he spoke, were spirit and life." And the word of the gospel in 2 Cor. 3. is denominated spirit, in contra-distinction from the letter: " the letter killeth, but the spirit giveth life." The letter, meaning the law, moral or ceremonial, simply considered, or the gospel understood in that legal sense in which the natural mind is presumptuously led to construe it, is that which killeth;

latent principles of its constitution, of which it may now be unknowingly possessed: such as may enable it to penetrate deeper into the essential properties of God than, in the present state, would be any way advantageous or convenient.

because, thus construed, it disposes them, contrary to the design, Spirit and true sense of the gospel, to act upon it in a way suited to their self-sufficient and self-righteous inclinations; which, if persisted in, must terminate in their utter ruin: Whereas the Spirit, or the perception and impression of the spiritual things of the word by his special agency communicated, hath the contrary effect, and terminateth in life eternal. Accordingly the ministers of the christian religion are said, 2 Cor. iii. 8. to be "ministers not of the letter, but of the Spirit;" because it is their official duty to explain the gospel, and to inculcate it according to the true meaning and intention of the Spirit, who disposeth us to relinquish our legal and carnal conceptions and to rest all our dependence on the free mercy and grace of God through our Lord Jesus Christ. And, in regard to the former, our Saviour tells us in his discourse with Nicodemus that, "that which is born of the Spirit, is spirit," referring to the principle of divine life imparted in regeneration. The same likewise, which is intended by the "good things" promised in Matt. vii. in answer of prayer, is in the 11th of Luke, called "the Holy Spirit;" doubtless implying, that all the good things of grace which he gives to his people, are dispensed to them by the agency of the promised Spirit. The Spirit in short, is the sum and comprehension of all true christian religion in the hearts of men. Every emotion, tendency and act of it, is a fruit and effect of his special influence, and an expression of divine and spiritual life, by Him most graciously communicated.

Thus, in the holy scriptures, we have a plain and distinguishing line marked out between real religion, and every form and appearance which is devoid of its essential nature. Whatever partakes of this nature is the special work of the Holy Spirit, and it is *spiritual*, implying an operation of grace on the mind and heart, superior to and distinct from any which may take place in the way of co-operation with our natural powers in their unregenerate state; and implying such apprehensions of God and Christ and divine things as are productive of supreme love to and confidence in Him, and a commanding habitual desire of conformity to Him, and of the enjoyment of his favour and friendship, as our highest and only portion.

I have said that true religion is supernatural, as well as spiritual. But with respect to this, I need add but very little more. Though the epithets be not strictly synonymous, yet, as the case is, and in the sense in which the word spiritual is here used, they are always to be considered as inseparable. Whatever in the conceptions, emotions, or exercises of the human mind or heart is, in

this sense, properly spiritual, is likewise supernatural. For it we are indebted to the special illumination and influence of the Holy Spirit imparted, not in mere co-operation, as has been observed, or accordance, with the proper efficiency of our natural unrenewed powers, but, independently of all their possible exertions; and productive of effects superior to, and more truly divine, heavenly and salutary than any, to which they are competent.

Such being the case, it ought to be attentively considered, that it is not in regeneration only, that this special interposition of the spirit of grace, that these spiritual and supernatural perceptions of divine objects, and these spiritual tendencies towards them, are necessary. In regeneration, the divine and spiritual life commences. The same life which, in that first instance, actuates the soul, is carried out and evolves its powers, throughout all the stages and progressions of sanctification. Throughout all, it indispensably requires the same spiritual illumination and influence, the same spiritual perceptions, communicated by the same divine Spirit, and that, through the same divine word, which is "spirit and life." The deprivation, or temporary deficiency, of these, or any of them, would, for the time at least, be proportionably the death of that life. In this case the mind, as carnal, would be left to its own proper habitude and natural inclinations; the result of which, according to the word, and if continued, is death." Surely we cannot doubt the effect, so expressly asserted by Him, whose knowledge of the human heart, and of the tendency of its principles, is complete and unerring.

With the like attention it should also be considered, that every particular act of the soul which had been the subject of regenerating grace, and every duty to which it may be called, does alike require the same spiritual communication, to render it genuine and acceptable as an act of religion. If it be not spiritually performed, it is not truly religious; nor can it be attended with, or productive of that life and peace, which is connected with spiritual mindedness. Hence arises the necessity of maintaining a frame and temper of mind continually and uniformly spiritual; and the necessity, in order hereto, of a life "while we live in the flesh," of continual "faith in the Son of God," by whose mediation have been procured, and through whose intercession are vouchsafed, all those spiritual informations and aids of grace, which are needful for our direction, encouragement, support and animation while here, and to qualify us for the final enjoyment of "an inheritance with the saints in light."

These remarks, which, I presume, will not be unacceptable to the serious reader, I have made, because I am aware of the inclination of the human mind, even after it has experienced the powers of regenerating grace, to rely on its own natural principles for the performance of duty, for the acts of self-denial, for the conflicts with temptation, which may occur; and for the recovery of that peace, which, at any time, it may loose, on occasion of relapses or any sinful indulgence. The principles of degenerate nature cannot perfect, or in any measure support, or advance, the work which they are wholly unable to begin. Those principles, after regeneration, still remain as incompetent to combat the wiles of Satan and the energies of in-dwelling corruption, as before. That divine power only "which began the good work, is able to perform it until the day of Jesus Christ." The spiritual understanding therefore, and the spiritual frame and tendencies of the soul, must be preserved, if we would prosper in the way of peace and holiness unto the end.

I am sensible, that the subject of this discussion is by no means grateful to the bulk of mankind. Spirituality in religion is with them an object of contempt, and the butt of their most poignant sarcasm and ridicule. But, blessed be God! his testimony is stedfast; it cannot be shaken. Their hatred and severest obloquy, instead of being an argument against, is a proof in point of the necessity and truth of our doctrine. Men may try to deceive themselves and others: they may even affect to frame into the semblance of a system, a religion better suited to their taste and high conceit of their natural powers; but what will it avail in the end against the truth of Him, who is the only true "light of the world." Poor and worthless must all that peace and confidence be, which, for a while, may be rashly assumed from sentiments and conduct so fatally deceptive.

OF ENOCH.

No. I.

Men of inventive minds or undaunted courage, acquired, no doubt, a *name* in the antediluvian world, and rose above the common level, but the most of their names and particular distinctions have been swept away by the flood; yet the name acquired through piety, and the *distinction* to which it advances its possessor, are permanent. The pious are held in everlasting remembrance. Of Enoch's contemporaries, many of whom were celebrated in their day, we know little more than that they once existed; but Enoch's reputation still lives, his example was useful

to the inhabitants of the world during his own life, it has been useful in every age until the present, it is useful now, and shall continue to be useful whilst time itself remains.

"Enoch *walked with God.*"

This supposes an agreement in *nature*, and in *character*.

Creation had gone on for five succeeding days, before Adam was produced. His production was reserved for the sixth. He was produced in manhood, capable of the perfect and vigorous exercise of every power, both of body and of mind. His eye surveyed the heavens and earth, the sea and dry land: the survey was mortifying, as it discovered his solitary state. Made for society, he found no society for his *mind;* there was none to whom he could communicate his ideas, and, by a reciprocal communication, increase his knowledge and happiness. He was permitted to feel the want, that he might more gratefully prize the supply. It was not good that he should be alone, and he was not left alone. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this *is* now bone of my bone, and flesh of my flesh: she shall be called Woman; because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." During this bodily sleep the spirit, probably was awake, enjoying communion with God, who informed him what he had done, and for what purpose. Adam's body was formed of dust, Eve's of a rib taken from Adam's side. This is mentioned as what was peculiar in her formation. It had been promised, "I will make him *an help meet for him,*" and the historian expressly declares, "God created man in *his own image,—male* and *female* created he them." Both were distinguished for a spiritual nature, bearing the impression of the divine image; but the body of the one was formed from a substance taken from the body of the other, that they might be considered as *one* in affection and good offices, who claimed the same origin, and were equally distinguished as immortal beings.

The order and welfare of society required a *precedence* somewhere. Without supposing the highest degree of wisdom and excellence in those who preside, nay, though a higher degree of both should be found in others, yet without subordination, even in such circumstances, society could not exist. Adam claimed this precedence from seniority and otherwise. The fall has con-

firmed this claim, and enlarged its sphere. In the sentence passed upon Eve, after her transgression, it was declared, " thy desire shall be to thy husband, and he shall rule over thee."

Some truths, from the propensity in human nature to oppose the divine institutions, however important in themselves, are treated with contempt; and none more so in our day than that subordination which prevails in all the works of God. Who is independent but God? Has he not fixed all the relations in which we stand to one another? What so pernicious in its tendency, or a more evident proof of a mind hostile to his government, than to dispute any of his appointments? The scripture, notwithstanding the scorn of rebellious creatures, asserts the wisdom and necessity of the order of things which God has established. The apostle Paul, writing to the Corinthians, takes occasion to inform them, " I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." Eve yielded Adam the precedence, as a debt due to good order, and essential, in the present state, to the welfare of society, and in this will be followed by all her daughters who feel the force of genuine christian principles.

A capacity for understanding the various relations and order of things is the consequence of that spiritual nature by which men are distinguished. " The spirit," separated from what is material and mortal, " returns to God." Thus a new order of things shall take place. *Then* spirits made perfect, neither marry nor are given in marriage; they lead the lives of angels and shall die no more. A spiritual and immortal nature was the glory of the human pair, it was necessary for their being happy in one another, and necessary also (to use a phraseology frequent in scripture,) that they might " walk with God."

Walking with God, supposes an agreement in *character* as well as in *nature*.

I have already said that a spiritual and immortal nature is necessary that we may walk with God; but it is not the *only* necessary thing, for such a nature may be greatly depraved. There are *apostate* as well as *holy* angels, *reprobate* as well as *elect* men. The apostate and reprobate have no communion with the holy and elect. The apostle Jude introduces Michael, the arch-angel, contending with the devil about the body of Moses, in which the mild dignity of the one obtains a complete triumph over the outrageous blasphemy of the other. The seed of the woman and the

seed of the serpent are at constant variance; which began when Cain slew his brother Abel, and has raged ever since with a violence, which, unrestrained by that power which brings good out of evil, had long before now depopulated our world.

There is something congenial between the holy and elect, the apostate and reprobate. On this account, the devil is called the father of the wicked; and the righteous are represented as connected with holy angels, as guarded and ministered to by them, and ultimately as coming to mount Zion, and to an innumerable company of angels. The fallen angels have a rooted and an universal aversion at every chosen holy spirit, wherever found; taking every measure within their reach to extirpate religion and to dishonour God. On the contrary, attachments as naturally arise among holy spirits in heaven, as they do on earth—in one part of the universe, as in another. Angels and the spirits of just men made perfect, the church triumphant and church militant, are members of one family; in affection they tend to one another, and are bound by ties which neither distance of place nor length of time can dissolve.

As the hearts of angels and of holy men are united, and this union proceeds from God, in whom all their hearts centre, they love their God; they do his will, and keep his commandments; they worship him in spirit and in truth: Such love, such obedience, such worship, is the detestation of the wicked in every part of God's vast dominion. All men naturally are on the side of the wicked. The carnal mind is enmity to God; it is not subject to his law, neither indeed can it be. The whole world lieth in wickedness. There is none righteous; no, not one. The same power, which at first impressed the divine image upon the soul, alone can renew that image, when defaced. Assurances of this kind are frequent in scripture. Such is that promise in one of the prophets, " A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*." God was under no necessity to give man such promises, and he acts in the most sovereign manner in the accomplishment: he takes one of a city, and two of a family, and brings them to Zion. His gracious purposes are generally effected by the gospel, upon which he puts distinguished honour, displaying therein his wisdom and power for the salvation of men.

Walking with God, supposes that change in the character

which corrects the evil tendencies of our nature. Enoch was thus changed. For purity of heart and life he was exemplary. Ordinary attainments did not satisfy him; he aspired to the greatest eminence. Walking expresses progress; one act of faith followed another; one duty introduced another; found in wisdom's way this day, he was found therein also the next. He did not wander from the path. The tree having been made good, the fruit also was good and abundant.

PHILOLOGOS.

[*To be continued.*]

SUCCESS NOT THE SUBJECT OF REWARD.

[*Continued from page 440 of our Magazine for September.*]

3. We are to consult the direct testimony of scripture on this subject. But what shall we call direct testimony? I am not acquainted with any passage of scripture which says, in so many words, that success shall, or shall not, be considered in the reward which we are to receive from God. If such a passage could be produced, it would, at once, decide the present question; for I doubt not that my opponent is sincerely disposed, as well as myself, to bow implicitly to the decisions of holy writ. Still I think that something which may not improperly be called direct testimony, in regard to the point under discussion, may be found in the sacred volume. Wherever *a principle* is explicitly and formally settled, every thing that is clearly and unequivocally embraced by that principle, is also thus settled. Now it seems to me that we have, from our Saviour himself, a decision, in regard to a principle which clearly and unequivocally embraces the subject in controversy. I refer to what he says on the case of the poor woman who cast her two mites into the treasury. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living." Mark, xii. 41, 42, 43, 44. That this passage teaches *several* important truths is readily admitted; but I think it will not be easy to deny that the drift and scope of it was intended to decide and fix this principle,—that it is the heart *only* that God regards,

separately from all external influence that our actions may have on others. Accordingly I find that Poole, in his Synopsis, gives this as the sense of the best commentators on the forty-third verse. His words are, "Seorsim hoc illis dixit, quia nihil attinebat aut viduam hoc audire, aut cæteros: sed discipulos docere voluit quæ vera esset liberalitatis æstimatio apud Deum et Dei imitatores—*In qua censendum nil nisi dantis amor.*" He said this to them [the disciples] apart, because it was not proper that either the widow or others should hear it: but he was desirous to teach his disciples what is the true estimate of liberality with God and those who imitate him—*In which estimate nothing is to be considered except the love of the donor.* If this was really the great lesson which our Saviour intended to teach his disciples, and, through them, to teach the world; and if it be admitted, as it certainly must be, that God will reward only that which he approves in those who serve him, then Jesus Christ has fixed his seal on this principle,—that in those who perform good actions God will not only estimate and reward the inward temper of the heart, but he will reward *nothing else.* Wherever this inward temper is really good, it will in all cases—and let it be well remembered—manifest itself by outward correspondent actions; but still it is the *disposition, the inherent personal grace alone,* that will be the subject of reward. Some may have ability and opportunity to do much, and others little; some may be successful, and others not; but the criterion of God's approbation and remuneration will be, *the quantity of love to himself* which there was in the heart. When Dr. Nott preached his missionary sermon, there were probably some actually present who contributed as much in ten cents, as others did in ten dollars. Admit that in one case, the ten cents were the same expression of love to God and the souls of men, as the ten dollars were in the other. I believe—and think the Saviour has so decided—that both these classes of persons will receive exactly the same reward, for what they did on that occasion. Yet ten dollars will go a thousand times as far as ten cents in supporting missionaries, by whose instrumentality the gospel is to be preached and souls converted to the Redeemer.

There are several other passages of scripture which I think might be shown to bear on the point before us, by considering the principle which they establish. But as I wish to make this discussion as short as possible, I shall refer only to one text more, as speaking doctrinally on the point. "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain;

yet surely my judgment *is* with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Isaiah, xlix. 4, 5. Though it is not here said in terms, that the apparently unsuccessful and complaining servant of Jehovah should have as large a reward as if acknowledged success had attended his labours, yet that this is really implied, and is indeed the sense intended to be conveyed, seems plain from considering what is the design of the sacred penman in the passage. There appear to have been in view two circumstances, which are represented as having a depressing influence on the mind of him who complains that he has laboured in vain. The first is, the disappointment and distress arising from the want of success itself—The second, the construction that might be put on this circumstance by enemies; namely, that it was occasioned by the want of fidelity in him who had been employed in the work. To comfort the mind of the faithful servant of God, in the view of both these circumstances, it is said v. 4. " Yet surely my judgment is with the Lord, and my work with my God;" and v. 5. " Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." That is, though men may condemn me for the want of fidelity, God will acquit me; and though success has not attended my labours, yet, by his judgment, I shall receive the same reward as if my work had been as prosperous as I have endeavoured to render it. Let it be remarked, that without this last idea, the complainant is not fully comforted. If fidelity, unsuccessful as it had been, was not to be rewarded as much as if success had been granted, the consolation imparted remained very incomplete. But it appears to be the very design of the passage to state, that a faithful, unsuccessful servant of God, should have *all the consolation* that can possibly arise, from the consideration that his future justification and reward should suffer *no diminution at all* from the want of success. And if this be really its design, it is a direct decision, in my favour, of the question discussed.

But it is to be remembered that scripture teaches, not only by doctrine and precept, but by example, and that it is peculiarly by considering scripture examples, that we learn the decisions of God in regard to human character, conduct and actions. Let us try our question then by this test. Enoch and Elijah alone of all the human race, have been " translated that they should not

see death." This was certainly intended by God as a high honour, and a very considerable reward. That they stand in the first rank of glorified spirits, we have more than conjectural evidence. And such evidence we have, too, that though, probably, both were concerned in most laboriously endeavouring to reform the age in which they lived—Elijah certainly was—yet they were both remarkable for the want of success. The old world was destroyed for its wickedness, and the kingdoms of Judah and Israel were bettered but little by the warnings of Elijah. In these two instances, then, a remarkable want of success did not prevent the highest rewards. Nor are these by any means singular instances. Noah, Isaiah, Jeremiah, and several others, might be added to the number, from the Old Testament; and the martyr Stephen is a striking example of it, in the New. These are represented in scripture as among the most eminent saints; represented in such a way as to leave no doubt that they will appear as stars of the very first magnitude in the Heaven of eternal glory. Yet none of these were distinguished for success in turning others to righteousness, but rather for the want of it. And the very same may be said of many martyrs, in later ages of the church. The truth is, that to preserve one's own integrity untainted and unshaken, in a degenerate age, and to go on, labouring steadily to do good to others, with little encouragement from success, requires a higher degree of grace, and evinces a more firm and heroic virtue, than can be required or exhibited where numbers are in favour of religion, and where every effort to do good is seen to be effectual. We find, accordingly, that in scripture story, the former are represented as being most peculiarly the objects of the divine approbation and favour.

But a greater than patriarchs, prophets, and martyrs, is here. The divine Redeemer himself, saw little of the fruit of his labours on earth. Yet God hath "highly exalted him, and given him a name that is above every name." To him the passage from Isaiah, already quoted, no doubt principally referred; though, as an excellent commentator has remarked, it was clearly intended to speak of the members with the head, and to comfort the ministers of Jesus with the truth that comforted their master. It is not out of the view of the writer that though the Saviour had little success in his teachings and labours on earth, yet the work which he accomplished is the foundation of all the success of the gospel that has ever been witnessed—the meritorious cause of acceptance with God to all the redeemed of the Lord. This is an indubitable and a glorious

truth. But who will undertake to say, that every faithful, but apparently unsuccessful minister of Christ, shall not, in his measure, resemble his Lord, even in this particular. Merit, indeed, neither the successful, nor unsuccessful disciple of Jesus, can ever claim. But who will say, that the desires, the prayers, and the efforts of him, who sees, during his life time, but little fruit of his labours, shall not, in the judgment of the great day, be found to have done as much toward the propagation of the gospel, as those of him to whom the success appeared, to human eyes, to be immediately attached? It is in answer to prayer that God converts sinners from the error of their ways; and no good effort is ever lost: It may produce a train of the happiest consequences, when its author shall long have been sleeping in the dust. For aught we know, the same degrees of zeal and fidelity shall be found, *in all instances*, eventually productive of the same degrees of success; that is, so far as they ever can be properly said to be productive of it. I would much rather embrace and undertake to defend this sentiment, than the one which I oppose.

A PARENT'S REFLECTIONS.

Every thing that God does must be important. With a word, he creates a universe; and with his breath, millions of immortal souls! "Who is a god like unto our God? Glorious in holiness, fearful in praises, continually doing wonders!" Creation attests his power; but man displays his image and his grace: Creation is the scaffolding; but man the "habitation of God, through the Spirit." Hence the little infant becomes an object of importance, not only as it is "fearfully and wonderfully made," but as it is the depository of a jewel more valuable than "the whole world!"

"Helpless immortal! insect infinite!"

More feeble than the brutes which perish, and yet destined to survive the wreck of worlds! Born to behold the stars fall from their orbits, the sun become extinct, and Time itself expire! I look at thee while slumbering on thy mother's lap, and my heart glows with love: a thousand tender feelings rush into my mind, and hopes and fears alternate possess my spirits. Here lies, methinks, in *embryo*, an heir of glory; perhaps a son of perdition; a Josias; perhaps an Absalom; a John; perhaps a Judas; a Whitfield; perhaps a Hume. I have been the instrument of giving birth to a being who will never cease to be; whose existence will be a blessing or a curse to itself for ever and ever! Solemn

thought! and still more solemn, when I consider that, by nature, all are "dead in trespasses and sins:" that such is the dreadful apostacy of the human race, that they "go astray from the womb, speaking lies:" that "there is none that doeth good, no not one:" and that a wonder, far greater than that which was displayed at its birth, must be effected, if it ever becomes "an heir of God," and "a joint heir with Christ." Am I a christian parent, and can I be insensible to the importance and responsibility of such a character? Does not God say to me as Pharaoh's daughter did to the mother of Moses, "Take this child, and nurse it for me?" Do I know the value of my own soul, and can I forget my Ishmael, when I approach a throne of grace? Born into such a world, and with such a nature, shall I be careful to provide for its temporal support, and yet be negligent of its eternal welfare? What line of conduct do I henceforth mean to pursue? Briefly, to set "no evil thing before its eyes;" and to enforce the instructions I give it by my own example. Alas! who is sufficient for these things? What prayer, what watchfulness, what circumspection is necessary! Where shall I find encouragement, but in the promise, "My grace is sufficient for thee." But it may be, after all my efforts, nature may break through every restraint of parental indulgence or discipline, and I may be called to the painful, yet not uncommon lot, of having the child I nourished in my bosom, become a worm in the gourd of my every temporal enjoyment: a serpent to sting perhaps my very vitals. Let me not then fix my love too much upon it, since disease may destroy it, and disappointment may blast my fondest hopes respecting it. May I leave all with that God who "performeth all things for me," and attend to the counsel of his word, which, for my happiness, directs me to give him my heart, to "set my affections upon things which are above," and which asks of me and of every christian parent, the soul-searching and seasonable question, "What agreement hath the temple of God with idols?"

Evan. Mag.

We wish there was not even a greater reason in this country than in England to listen to such a petition as the following.

To the truly serious christians of all denominations.

THE HUMBLE PETITION OF SABBATH-DAY,

Showeth,

THAT your petitioner is of very ancient and honourable extraction, being created directly after the world and man were

formed; and that your petitioner, immediately after his formation, was blessed and sanctified by his Creator.*

That your petioner was highly honoured many thousand years after his creation, insomuch that a man who presumed to degrade your petitioner by gathering a few sticks, was put to death without mercy.†

That a blessing was promised to all who gave due honour to your petitioner.‡

That your petitioner continued to be honoured and esteemed till within a few hundred years ago.

That since that period your petitioner has been gradually deprived of the honour due unto him, notwithstanding the promises and threatenings held out to those who should honour or dishonour your petitioner.

That your petitioner is now held in so little estimation, that he is obliged by the rich to serve them for routs, concerts, and other fashionable amusements; by some he is used for working a windmill; by some for printing newspapers and selling them; by some for keeping open shop, and selling shoes and other things; by some for corn-porters to work on; by some for driving cattle to market; by some for digging up gardens; by some for driving stage coaches; by some for watermen to ply on; by butchers for selling meat; by a vast number for administering to their pleasures, and many other degrading employments, which your petitioner was by no means created for.

That for those things great wrath and judgments may be expected; and that by dishonouring your petitioner many persons have come to an untimely end.

That your petitioner is grieved to the heart to see such vast numbers of people obnoxious to the divine wrath and displeasure of an omnipotent God, by the dishonour they cast on your petitioner.

That, a short time ago, a society was formed to endeavour to restore your petitioner the honour he has been deprived of; but that no visible effect has appeared from their exertions.

Therefore, your petitioner humbly prays you will take his case into your *most serious* consideration, and that you will use your *utmost* endeavours to restore to your petitioner that honour he has been so unjustly deprived of, and thereby avert the divine displeasure, which now hangs over the nation for these things.

And your petitioner, &c. &c.

* Gen. ii. 3. † Num. xv. 36. ‡ . lviii. 13.

THE GOLDEN PILLAR.

THERE is a curious old oriental fable, the recital of which may, I think, be not without its use. This fable tells us, that somewhere or other, I forget where, there was once a temple furnished with a multitude of *pillars*, one of which had the singular property of conferring immortal youth and happiness, on all who took hold of it for a few hours. Of course, it may be supposed that multitudes of pilgrims flocked to the temple from all lands, in order to share the virtue of *the golden pillar;* and as by the rules of the place, no person was allowed to visit it above *once*, it was very important not to mistake the pillar which they clasped.

Once on a time, the fable proceeds to say, a number of pilgrims arrived at the temple in a dark night. The rules of the place forbidding them to stay above a certain number of hours, it was necessary for them to seek out the golden pillar immediately. But it being impossible, from the darkness, to distinguish one pillar from another, they differed in their choice: each seized hold of a pillar for himself, and each obstinately maintained himself to be in the right. Here the story closes with this remark; "The morning alone can show which of these travellers had attached himself to *the golden pillar*."

The fable is understood to point out the different religions which divide the globe, and which are represented by the various pillars of the temple. One only can be the right one: but in the opinion of this oriental fabulist, it is impossible in this world, to determine which is that *one;* and I suppose the intended moral to be, *the necessity of universal toleration and charity.*

The recollection of this apologue the other evening (I originally heard it many years ago) excited in my mind a good deal of reflection. I could not believe that mankind were really left in so much doubt with respect to their most important concerns, as the fabulist seems to imagine. The night (methought) must be dark indeed, in which no means can be found of distinguishing, in the open air, between a pillar of gold and a pillar of lead; nor is it at all impossible to discover the true religion, if we honestly use those faculties which God has given us for this purpose. We may be very tolerant and very benevolent, without thinking one religion as likely to be right as another; for why may not charity exist without scepticism?

I then proceeded to consider the number of pillars in the christian church. At this moment (I reflected) how many reli-

gious controversies shake even this island to its centre! How many and what different assertions about the primitive doctrines! With what confidence every body claims the *golden pillar* to himself! Surely the twilight about us is bright enough to show us the object of our wishes, if we did not darken our own sight with the scales of passion, prejudice, and perverseness. Here also we enjoy this vast advantage over the heathen idolater, that in the scriptures we have an exact *model*, as it were, of the *golden pillar:* we carry the model in our own hands, and an attentive observation will enable us to compare it, obscure as the night may be, with the pillar to which we stand nearest; nor is there any thing to prevent our pursuing the comparison till we are successful. The want of sunshine, instead of rendering us indifferent, should only serve to quicken our attention.

These thoughts hovered about my mind all the evening, till at last, having fairly watched me asleep, they would not even then betake themselves to rest, but assumed the shape of the following *dream*.

Methought I saw an edifice like that which the fable describes; it was a vast roof raised on innumerable pillars, and I understood it to be called THE PROTESTANT CHURCH. I saw also a great number of travellers, who had just arrived at this building, and whom I imagined to be in search of *the golden pillar*. It was a somewhat dark and cloudy night; occasionally, however, the clouds broke a little, and gave way to a faint moonlight; nor was the gloom on the whole so thick and intense, as to render the eyes of the travellers useless, or their search entirely hopeless. They could easily see both one another, and the general form and appearance of the pillars of the building.

Each of the pillars bore a title in illuminated characters, which, however, rather dazzled than assisted the sight; but methought, the pilgrims were particularly warned not to pay an implicit attention to these titles: they were desired to rely solely on a close examination of the pillars themselves; and to help them in this task, I perceived that each of them was furnished with a small *model* of the golden pillar. These models, I thought, were made of such materials as would not hastily decay of themselves, but yet frail and apt to be injured when treated with neglect.

I now felt extremely anxious to learn how these pilgrims fared, and I resolved to watch the progress of their search with care. But how great was my surprise on perceiving the greater number of them paying no attention to the object of their jour-

ney, and hardly even looking at any of the pillars! To this groupe I advanced nearer, and observed that they were formed in different sets or parties, and that, quite forgetting the golden pillar, they were mostly employed in amusing themselves and each other with mixed conversation on various subjects. They joked, they laughed, they sung; and perhaps they went so far as to remark on the huge size of the temple, or the cloudiness of the night. As I seemed to myself to be a spectator of this scene, methought I approached one of these merry triflers, and begged to remind him of his business in that place. He replied with easy politeness, that "he had only just arrived, and that it wanted many hours of the time when he should be obliged to quit the temple." I rejoined, that time passed very quickly away when persons were agreeably employed, and that even the morning (which was understood to be the utmost limit of their time) might surprise him before he was aware. He answered, rather tartly, that he "intended to begin his search *almost directly:*" and then resumed his jovial occupations.

I thought I might perhaps expostulate more successfully with another person whom I perceived sitting alone at a short distance, apparently in a thoughtful, if not a sullen mood; but I had hardly begun to question him, when he cut me short, by complaining in a grumbling tone of the darkness of the night: "It was impossible (he said) to do any thing to any purpose in such a night, and he was determined not to wear his eyes out in seeking what he knew could never be found." I begged him to reflect on the importance of the object, and at least to use all the means in his power; but he preserved a sulky silence, and I retired.

I next accosted a man apparently sedate and grave, and yet, as far as the night allowed me to observe, of a cheerful countenance; who was walking backwards and forwards, and occasionally resting against any pillar that happened to be next to him. "Sir, (said he) I have just now satisfied myself, after much thought, of the folly of expecting from this golden pillar all the benefits that it is said to confer. What is gold but matter? And who does not know that matter has none of these wonderful properties?" I observed, that he had the best authority for believing what he had heard of the golden pillar; and that, where nothing contradictory was affirmed, I thought he was bound to believe what was said on credible evidence. The philosopher put me by, exclaiming in a contemptuous tone, "Sir, Sir, talk to old women, of these marvels!"

I cannot now distinctly remember all the scenes of this kind to which I was witness. I only remember that some of the pilgrims were quietly sleeping, others feasting, and others quarrelling. Most of all, however, I was surprised to see a small party sitting together, and most diligently admiring the model of the golden pillar, remarking its symmetry and measuring its proportions; while they seemed totally to forget that they were come there to find the golden pillar itself.

But though the majority were so negligent, yet a very considerable number had actually taken possession of the various pillars of the edifice. I now approached some of these; and first, some who had attached themselves to the very outermost of the pillars, and indeed to pillars which seemed to me hardly to belong to the same building as the rest, nor did I think they were really connected with the roof. But the most amazing circumstance was, that the shapes of these pillars were, in every respect, totally unlike that of the model, nor could I conceive how, in the darkest night, any one of them could be mistaken for the golden pillar. I therefore set myself with eagerness to learn the cause of this phenomenon.

A young man near me had planted himself by a pillar, which was inscribed with the words, *universal charity*. It was an irregular spiral, and on placing my eye near it, there was light enough plainly to perceive, that so far from being gold, it was an ill-cemented composition of a variety of base materials. I was astonished at the apparent contentment of the youth, notwithstanding the vast difference between his pillar and his model; but, on looking nearer, I perceived that he had almost broken his model to pieces, in attempting to twist it into the shape of the pillar. The morning discovered this to be *the pillar of* LATITUDINARIANISM.

Close to this were two pillars; the one, inscribed *unitarianism*; the other, *rational christianity*; which were in the morning, found to be respectively *the pillars of* SOCINIANISM *and* ARIANISM. These also were strikingly unlike the model: that of *socinianism*, in particular, reminded me of a *Mahomedan minaret*, while the other seemed a vamped-up fragment of some old *Athenian* column. But it soon appeared that the models in the hands of the persons who had taken their stand by these pillars, were perpetually becoming more and more like the pillars; for both the Arian and the Socinian champions were bitterly complaining of the "spurious additions" that had been patched on the model, and using every endeavour to file these supposed additions away, till at last they left hardly any thing behind.

After this, I could not greatly wonder at seeing a man, who had entrenched himself by the *pillar of* DEISM, dash his model to pieces, declaring that "he had found the right pillar, and that therefore the model must be wrong;" although I could not help thinking his conduct a little preposterous.

By this time, however, I had got plainly out of the pale of the temple; and I therefore returned into the interior. Here I was much interested by discerning, with tolerable clearness five or six pillars close together, all of which, by so dim a light, seemed extremely to resemble the model. Among these pillars were a few pilgrims, who appeared to feel a real anxiety lest they should be guilty of a wrong choice; and I watched them with not a little curiosity.

I soon found that they could not altogether agree on the golden pillar, though all were convinced that among these five or six it was to be found. Orthopus was attracted by a pillar, which bore the inscription *scriptural truth*. Remembering, however, that the inscriptions were not to be implicitly trusted, he closely examined the base and lower parts of the pillar, and after some time clearly made out that they were of gold and extremely solid. Here he fixed his choice. His friend Ethicus begged him to observe, that the rest of the pillar did not appear to correspond, either in strength or in materials, to the base; but Orthopus was confident of his good fortune, declaring that "a good foundation was every thing, and that the superstructure might take care of itself." He forgot that, though a good foundation is indispensable, yet its only use is, to support a good superstructure. The morning proved his pillar to be that of ANTINOMIANISM.

Ethicus made choice of another, entitled *practical religion*. In spite of the gloom, he could easily perceive that its materials were extremely bright, and its shape beautiful. Orthopus called out to him, as he gently struck it, that it was certainly hollow, by the sound it returned; but Ethicus would not listen; nor did he discover, what a little attention would have shown him, that his pillar was beautiful only when seen from one side, that in other views it plainly seemed crooked, and that it was altogether hollow, and made of some base metal gilded. Ethicus would have perhaps started, had he suspected that he was clinging to *the pillar of* PELAGIANISM.

A pillar entitled *the good old cause* mightily pleased Docilis. He was charmed with some old characters, resembling hieroglyphics, which, on a close inspection, it could be perceived to bear

in relief. Eusebes and Biblicus, who assisted in the inspection, assured him that, though these old characters were of gold, yet the substance of the pillar was nothing but cypress-wood, stuffed with some old parchments, which were here and there discernible through large cracks in the wood. Docilis was blind to all this, while he expatiated on the antiquity of these mystic inscriptions, and the wisdom they probably contained. The pillar was afterwards found to be that of TRADITIONAL FAITH.

Eusebes and Biblicus passed on to another, the apparent richness of which, when they advanced very near it, arrested them both. But Eusebes could not help suspecting this glitter, and, on gently rubbing it, found he displaced a quantity of *gold dust*, which flew into his eyes and blinded him for some seconds. He was then convinced that the pillar was built of some base materials, to which the gold dust had been made to adhere, and determined to quit it. All this, however, had a contrary effect on Biblicus. The dust so filled his eyes, that he could no longer distinctly see either the pillar or his model; and he, therefore, remained satisfied that his search had been crowned with success, no means being left to him of detecting his error. This pillar bore the title of *the good fight of faith*, but the day light proved Biblicus to have chosen *the pillar of* POLEMICAL RELIGION.

Eusebes now betook himself to a pillar entitled *Christianity*, which both he and his friends had already passed by, partly on account of its dark and unpromising appearance, and partly perhaps, because it bore so *general* a title; but it now occurred to Eusebes that this title was in fact a very comprehensive one, and that, after all, the title was of little consequence. He approached therefore this pillar, and examined it very narrowly. He was roused on observing, that wherever he brushed away the dust upon it, gold made its appearance, as he could plainly discern. He therefore inspected it on all sides, and compared it again and again with the model, and at last could not forbear hoping that he had found the invaluable *golden pillar*.

I own that, even without paying any particular attention to the pillar which Eusebes had chosen, I was much inclined to think that he had chosen aright; and that for the following reasons:

1. He was the only one of the pilgrims, who was not content with examining his pillar only *once*, but even after he had taken his stand, most carefully *repeated* the examination from time to time. None of the pilgrims could help being occasionally troubled with the apprehension of having made a wrong choice; but the

rest seemed always to quiet their fears with recollecting the care they had taken in choosing at first: they even seemed afraid of examining again, lest they should discover some flaw, and unsettle their opinions. Eusebes alone, whenever he was perplexed with doubts, always began the examination afresh, and still more minutely than before; and I could remark that the result of this plan was a growing acquiescence in his original choice.

2. Eusebes not only examined repeatedly, but also much more *minutely* and *impartially* than his brother-pilgrims. Each of *them* appeared willing to dwell on some *particular* excellence in his favourite pillar, and to console himself with the possession of this for the want of the rest. If Docilis was told that his pillar, though it very accurately agreed with the model in its shape, was yet manifestly full of cracks and flaws, he would immediately answer that "it was a great thing to have the shape so exactly." If Orthopus was desired to observe that the upper part of his pillar had no symmetry or even shape, he would instantly begin to boast of the solidity of its foundation. If you hinted to Ethicus that, in many points of view, his pillar did not appear to be properly poised on its base, he would stop you short with exclaiming, "These minutiæ are of no consequence; you must attend only to the *general effect*." But Eusebes, whenever any apparent imperfection was pointed out to him, lost not a moment in setting himself to examine the matter with seriousness.

3. Eusebes diligently availed himself of *occasional circumstances* to try the soundness of his choice. Whenever a gust of wind swept through the temple, or the passing of a cloud left the heavens brighter for a few moments, he would seize the opportunity, either of observing the strength, or of examining the shape of his pillar. It was otherwise with his companions. If (for example) their pillars were shaken by the wind, (and this, I observed, they all were, except that of Eusebes) they would say, "No wonder;—such a storm as this would shake a rock of adamant;"—and this spirit they always evinced, though in various forms.

4. The spirit in which Eusebes made these various examinations, and which uniformly distinguished him, was materially different from the spirit discovered by the rest of the pilgrims. He was always humble and self-diffident: they were positive and self-satisfied. He alone gave advice with kindness, and received it without impatience. He appeared by far the most earnest in warning his friends of the error of their choice, and in inviting them to try their fortune at the same pillar with himself. In the

others I discovered an uneasiness, and methought a growing uneasiness, at receiving any caution or admonition from their neighbours. If their choice was blamed, they were fond of recriminating; and, if invited to alter their stand, they would decline it with haughtiness. If this asperity of manner discovered itself more in any of them than in the rest, it was in Orthopus and Biblicus. In all of them, however, there seemed a lurking consciousness, that *every thing was not right*.

For these and some other similar reasons, I could not help thinking that Eusebes had been successful in his choice. Methought I perceived that he himself being, as I have already said, more and more convinced of it, perpetually renewed his remonstrances with his friends. They heard him with the same ill humour as before, till at last one of them (I did not observe which) disdainfully exclaimed, "Pray, Eusebes, keep your good advice to yourself: I really long to be delivered from your importunity; and I therefore wish you joy of your choice *till the morning*."

At the mention of the word *morning*, my mind, with the in consistency peculiar to dreams, ran in a moment through all the remaining stages of the night; and suddenly, methought, I was witness to the breaking of the brightest day that I had ever beheld. The "sun, shining in his strength," had just surmounted the horizon; a stream of effulgence shot from his orb; and all nature seemed to lie naked and open to his beams. A loud cry directed my attention to the temple. The counterfeits of the night stood all exposed at once: but what language can describe the confusion and despair of those numerous persons who now perceived, when it was too late, the error of their choice, and the folly of their conduct! One only pillar could I discover of "gold tried in the fire," glittering with the glory of day-light, and reflecting the sunbeams in every direction. But the blaze was too powerful for my sight, and I had only just time to observe that it was the pillar of Eusebes, when I started from my sleep.

Thou, whose eye is now perusing these lines, remember that thou thyself art at this moment in the TEMPLE; that there is but ONE GOLDEN PILLAR; and, that *the morning is at hand!*

[*Christian Observer.*]

ANECDOTES.

AUGUSTINE, in the 3d book of his Confessions, as given us by Mr. Milner, in his History of the Church of Christ, vol. ii. p. 342, mentions the following anecdote of his mother Monica, which may be considered, especially when we connect it with the future

conversion of her son, as a remarkable encouragement to the prayers of parents for their children.

" I remember also," they are the words of Austin, " that she intreated a certain bishop to undertake to reason me out of my errors. He was a person not backward to attempt this, where he found a docile subject. ' But your son,' says he, ' is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments ; as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will in the course of his study discover his error. I myself, perverted by my mother, was once a Manichee, and read almost all their books, and yet at length was convinced of my error, without the help of any disputant.' All this satisfied not my anxious parent; with floods of tears she persisted in her request, when at last he, a little out of temper on account of her importunity, said, ' Be gone, good woman; it is not possible that a child of such tears should perish.' She has often told me since, that this answer impressed her mind like a voice from heaven."

INFIDELITY AND CREDULITY.

The following extract from Thiebault's original Anecdotes of Frederic II. of Prussia, affords a strong proof of what has been more than once affirmed, respecting the perfect consistency of infidelity with superstitious terrors.

" On the same canvas with this philosophical king, Frederic, we view a Le Metherie, the apostle of universal materialism, making the sign of the cross if it does but thunder. Maupertuis, who does not believe in God, says his prayers every evening on his knees. D'Argens, a still firmer infidel, shudders if he counts the number *thirteen* round a table. The princess Amelia, the favourite sister of Frederic, almost as much a philosopher, and endowed with almost as strong an intellect as himself, is the dupe of fortune tellers. And full half the court are believers in the story of the woman all in white, who appeared in one of the apartments of the palace, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year."

RELIGIOUS INTELLIGENCE.

We think it of moment to preserve in our magazine an account of all important exertions to propagate the gospel. And as none can be more important than those which relate to the furnishing of the church with able pastors, we propose to pay a particular attention hereafter to this object; and regret that we have not done it more systematically heretofore. In the magazine for June last, we noticed the proceedings of the *General Synod of the Associated Reformed Church in North America*, relative to the establishment of a theological seminary; and we propose to insert such accounts of farther measures relating to that institution as may be made public. So long ago as January last, we also gave a place, in the magazine, to an *Address of the Presbytery of New-York* to the congregations under their care, on the subject of educating pious youth for the gospel ministry. But though that address was made in consequence of an overture sent down to the presbyteries by the General Assembly in May 1805, the overture itself has never yet appeared in this work. We now give it a place, and intend to connect with it a statement of *all* the proceedings of the judicatories of our church, grounded upon it, which may come to our knowledge. And we shall take it as a favour, if the members of presbyteries will forward, for insertion in the magazine, an account of what may be done by their presbyteries severally in this interesting business.

The following overture was brought in by the committee of bills and overtures, viz.

"It is a melancholy fact, which requires no confirmation with those who are acquainted with the state of our church, that not only her welfare in particular, but the general and substantial interests of vital godliness, and of the Redeemer's kingdom, are suffering for the want of a greater number of able and faithful ministers of the gospel, of our denomination. "Give us ministers," is the cry of the missionary regions: "Give us ministers," is the importunate entreaty of our numerous and encreasing vacancies: "Give us ministers," is the demand of many large and important congregations, in our most populous cities and towns. It has been suggested by some, and perhaps not without reason, that if the number of our clergy were doubled, it would not exceed the demand which exists for their labours, provided they should be well furnished for their work. But to be well furnished is absolutely essential, to their affording any material relief to the exigencies which are felt and the complaints which are uttered. Numbers of weak or illiterate ministers, however pious, would bring little aid to a church, now found in circumstances in which the possession of vigorous and improved intellect is, in most cases, indispensable to the acceptance, the influence, and the success, of her public teachers. On the other hand, numbers of powerful and learned ministers, without a correspondent portion of genuine and fervent piety, would only serve to banish true godliness from our church, and render her very existence an offence both to God and his people. Talents and piety must be united in the pastoral office, at least in a considerable number of individuals, or the multiplication of those who hold that office, will be rather an incumbrance than an aid; will rather hinder than help the progress of true religion.

If, then, it be asked—What can be done more than we are now doing? It is answered, that there are two points to which it is believed that sufficient attention has not hitherto been given. The first is, to endeavour to remove those discouragements of a temporal kind, which exist in our church, and which are one cause why the ministerial office is not oftener sought by some of those who would be best qualified to fill it. In common with other denominations in this country, our people have too often manifested a degree of backwardness to provide an adequate support for the ministers of religion. This has lately been greatly increased in various parts of our country, by certain persons appearing as preachers of the gospel, and declaiming vehemently against a learned ministry and the support of the clergy;—declamations evidently proceeding from a desire in their authors, to render all the ministers of religion as ignorant and poor as themselves, that thus they may be delivered from their present painful sense of inferiority. Yet these clamours have had great effect in various portions of our country, especially in some places to the west and south; so that those who there look forward to the pastoral office, have need of an uncommon measure of self denial, as

they have nothing to expect but extreme and perpetual poverty, unless they provide for themselves. It is respectfully suggested, that perhaps these misrepresentations and errors might be counteracted and removed, by the General Assembly addressing a pastoral letter to their people, drawn up in that prudent and guarded manner which the delicacy of the subject demands:—Representing, that the Assembly have no desire to see the clergy become a wealthy body—that they would deprecate such an event, as much as the people themselves—that it is, however, a gospel ordinance and the appointment of GOD, that "they who preach the gospel should live of the gospel"—that many of our clergy cannot possibly live on what is now allowed them—that it is not less the interest of the people than of the ministers themselves, that they should be able to devote themselves wholly to their work—that it is highly disagreeable to the Assembly, so much as to touch this subject, in which it may be supposed, suspected, and insinuated by some, that the members have a personal concern—that the Assembly, however, are constrained to this address by an overruling sense of duty; because their people are now suffering, and must shortly suffer in a much greater degree, under the operation of this evil, if its progress be not arrested—that when GOD has work for his ministers to do, among those who, by their utter ignorance of the gospel, may subject his ambassadors to peculiar hardships, and even to martyrdom itself, he will not fail, in all such cases, to raise up men to whom he will grant the necessary qualifications, but that he does not bestow extraordinary endowments for ordinary occasions; and therefore where a people are acquainted with the gospel, and know it to be their duty to support it's ministers, he is likely to leave them to want the gospel, if they do not use their endeavours to maintain the ministry in circumstances of comfort and respect.

The second point to which it is supposed that the Assembly might with advantage turn their attention is, to recommend it earnestly to the presbyteries—perhaps to enjoin it on them—to look out among themselves, pious youth of promising talents, and endeavour to educate and bring them forward into the ministry. The idea here is, that what is recommended or enjoined should be made *a presbyterial business*: so that each presbytery shall select the youth, which, by its own separate exertions, it shall patronize and educate. Such exertions, it is believed, are likely to be made with far greater ease, cheerfulness and spirit, by each presbytery within its own bounds, and in behalf of youth selected by its own acts, than if the proposition were that each presbytery should contribute something to a general fund, and for the general purpose of educating men for the gospel ministry. The youths selected, living commonly within the bounds of each presbytery concerned, will be well known to a number of the members: will have their characters favourably represented even to many of the individuals of the several congregations; and will usually have some particular friends who will afford them special aid in defraying the expense which will be incurred in the prosecution of their studies. In a word, it is probable they will be regarded with much interest, both by the presbytery and by many other pious and public spirited members of our church.

It is also believed that the plan here proposed, is calculated to have a very happy influence, both on the presbyteries and the youth, who may be concerned in it. The presbyteries may be expected to be careful in the choice of those whom they determine to patronize; because their own prudence and reputation will, in some measuse, be staked on the good conduct and character of those who shall appear as ministers of the gospel, by their voluntary election and designation, from the very commencement of their preparatory studies. This, perhaps, will afford the best security that the nature of the case admits, that none but youth of capacity, as well as piety, shall be brought forward. And on the youth themselves, the influence of the circumstances in which they will be placed by this plan promises to be extremely beneficial. These youth will constantly realize, that the eye of the presbytery is on them: that the public expectation is to be gratified or disappointed by them: and they can scarcely fail to exert all their powers to arrive at distinction in every laudable attainment.—Some presbyteries may be able to keep two or three such youths constantly in training. Other presbyteries may not be able to support more than one. Some of the youth may partly, and almost wholly maintain themselves on their own funds, or by the aid of their particular friends and relations, while they are prosecuting their studies; and may only need to be applied to and urged to come forward, under the countenance of the presbytery. In other cases, the

presbyteries will have to bear the greater part, or the whole of the expense: This they may do by the contributions of the members; by the liberality of wealthy and charitably disposed individuals within their bounds and elsewhere; and by contributions occasionally obtained from their congregations; which will be made with the greater freedom when the purpose to which they are to be applied is distinctly known; and the parties to be benefited by them are among themselves, and a part of themselves. It is understood that the youth contemplated, are to be conducted by the presbyteries through the whole of their academical course and theological studies, and at such schools, and under such teachers, as each presbytery may choose to employ or recommend.

There are, at present, nearly forty presbyteries under the care of the General Assembly. If the plan here offered could be carried into complete effect, it would, in a few years, bring into the service of the church, annually, about as many well qualified ministers as there are now presbyteries; and these, added to the number that could be introduced in the ordinary way, would probably afford a full supply. It is, therefore, very respectfully submitted to the committee of overtures, whether it would not be adviseable to propose to the Assembly to write such a pastoral letter, and to issue such a recommendation or injunction to the presbyteries, as has here been suggested."

The presbytery of New-York, it appears, did not wait to see what might be the general sentiment on the subject of this overture, but resolved, at any rate, to act upon it for themselves: and with a laudable zeal, at their first stated meeting after the publication of the overture, organized a system of measures to carry into effect the plan proposed; and published the pious and eloquent address, already mentioned as inserted in the magazine for January last. We have also been informed by a member of the presbytery of Philadelphia, that, before the meeting of the last General Assembly, that presbytery entered upon very spirited measures for carrying the same plan into effect; that they appointed a committee similar to that appointed by the presbytery of New-York, addressed a circular letter to all their congregetions, and actually obtained a considerable fund for the purpose of educating pious youth for the ministry. Possibly there may have been other presbyteries who did the same, but of this we have no authentic information.

In May last (1806) the General Assembly made the following act relative to this subject.

"The last Assembly, having required the presbyteries under their care, to instruct their commissioners to this Assembly, on the subject of an overture, respecting the education of pious youth for the gospel ministry, &c. the Assembly called on their members to report the measures taken by the presbyteries which they represented, on this subject.

The Assembly, finding that there was a general coincidence of sentiment on this subject,

Resolved, that the Moderator, Dr. Green, Dr. Nott, Mr. Arthur, and Mr. Carrick, be a committee, to take this subject into consideration, to draught and lay before the house, a minute proper to be adopted and published by the Assembly, and calculated to carry the design into compleat effect.

The minute reported by this committee, after amendment, was adopted by the Assembly, and is as follows:

The commissioners from all the presbyteries represented in this Assembly, having been called to state the opinion entertained by their respective presbyteries, on this subject, it appeared, that the overture had been seriously considered and highly approved, by the most of them: that some presbyteries had long been in the habit of using the measures contemplated in the overture, for bringing forward youth of piety and talents, as candidates for the gospel ministry; and that others had adopted and organized such measures within the last year, and in consequence of the overture under consideration.

After maturely deliberating, the Assembly determined, that *the part of the overture which relates to the selection and education of young men of piety and talents for the gospel ministry*, presents a plan, which they consider as well deserving their countenance and support. It is indeed, an obvious and melancholy fact, that the candidates for the gospel ministry, within the bounds of the presbyterian church, at present, is greatly disproportionate to the demand which is made for their services; and that the rapid increase of vacant congregations, taken in connexion with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measures be not taken to furnish a supply of

ministers, much greater than the existing state of things is likely to produce. The Assembly were, indeed, deeply affected by the view which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures which circumstances permit, to remedy the evil which exists, and to prevent its augmentation. But, as the presbyteries of which the Assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the presbyteries immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconveniences of both. With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry; to press it upon the parents of pious youth, to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling; to make vigorous exertions to raise funds to assist all the youth who may need assistance; to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety;* to inspect the education of these youth during the course both of their academical and theological studies, choosing for them such schools, seminaries, and teachers, as each presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry, well furnished for their work; and the Assembly do hereby order, that every presbytery under their care, make annually, a report to the Assembly, stating particularly, what they have done in this concern, or why (if the case so shall be) they have done nothing in it; and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business."

The Moravians, or Unitas Fratrum, have a missionary establishment at Baviaanskloof in South Africa, not a great distance from the Cape of Good Hope. The object of this establishment is the conversion of the Hottentots, in which there has been considerable success. We give the journal of this missionary establishment for the year 1804; not only because we think it interesting and instructive in itself, but because we wish to exhibit to our readers a specimen of the conduct of the Moravian missionaries; whose prudence and simple christian piety render them the object of friendly regard to almost every description of people among whom they live. The Cape of Good Hope has past from the English to the Dutch, and from the Dutch to the English again, but whoever governs, they all esteem and love the Moravians.

JANUARY 1804.

Our church was so much crowded on New Year's Day, that as there were not benches sufficient to hold the congregation, many were obliged to sit on the floor. After the service was over, several strangers called upon us in our dwelling, to bid us farewell, and declared how glad they were to have been present on this occasion, commending themselves, with tears, to our prayers. Some, who were truly desirous to be converted to the Lord, afforded us an opportunity of speaking to them of the love of Jesus to all repenting sinners. Many christian visitors were here for the first time, some of them from a distance of three or four days' ride. They said, they came to see and hear with their own eyes and ears, and to take a view of our establishment, having heard so much, both good and evil report, concerning this place and our peculiar regulations. Among the strangers were also many black slaves, who, when here, never fail to come and express their gratitude for having heard the word of God. We have great reason to be thankful, that, among such a crowd of people, of such various description and rank, the most perfect order and silence prevailed; nor did the least interruption occur. Many christian people get lodgings with the Hottentots, and are glad to put up with any accommodation. Some sleep in their waggons, which fill the space before our dwelling; others in tents; so that now we are no more subject to any inconvenience in providing lodgings for those who come to spend the festivals here, as we were formerly.

On the 6th, we celebrated Epiphany with our Hottentots. It was a day of joy and thanksgiving. Many tears were shed during the contemplation of the great love of our Saviour to the lost human race, in calling, not a small tribe or nation only, but the heathen also, and sinners of every description, to repentance and life. The Lord was truly present with us, and the eager attention and devotion of our people proved, that He revealed Himself to them also on this day, as the light and consolation of the Gentiles. On such occasions, we feel great comfort in knowing, that we, with this dear flock, gathered from among the heathen, are the particular objects of the remembrance and best wishes of our congregations in Europe; and we called to mind, with gratitude, that many fervent prayers would ascend up to the throne of grace in our behalf on this day. Upon us also, the spirit of prayer and supplication was poured out in a remarkable manner, and we commended, with great fervency and joyful confidence, all the missionary establishments of our church everywhere, and the whole Unity of the Brethren, together with all those, who with us are engaged in making known the gospel of our crucified Saviour, to His support and blessing.

After the 11th of January, the meetings and schools were again regulated in their usual order, the harvest being over.

On the 19th, a Hottentot woman, lately baptized, departed this life. She was one of the first who moved hither, on the arrival of the Missionaries, to hear the word of God. But she soon went away again, before the precious seed had taken root in her heart. It was, however, evident, that Jesus, as the good Shepherd, followed her in the wilderness, and His spirit did not suffer her to rest in unbelief. She returned at times to Baviaanskloof, and at length was here seized with a paralytic affection, which lamed her in every limb, and prevented her quitting the settlement. We visited her, and found her in great dread of death, but encouraged her now to turn, with her whole heart, to the Lord for help and salvation. It was some time, however, before she gave ear to the voice of His spirit, and was made savingly acquainted with the word of life. At length, being truly convinced of sin, and of her lost and undone state, she began to cry for mercy unto Him, who died to save her. He heard her prayers, and she now testified with joy of the confidence she felt, that He had forgiven her all her sins. Of her own accord, she made a full confession of her past sinful life, and earnestly begged to have a seal of the cleansing of her soul from sin, by the washing of regeneration, in holy baptism. Having obtained this favour, she expressed, in very moving terms, the happiness of her soul, and described the difference between the state of her mind before and after conversion, in the most lively colours. "When," said she, "my heart condemned me, and my sins, like the waves of the sea, went over my head, I forgot all pain of my body for very distress of soul. I was filled with such anguish, that I wrung my hands, and had no rest on my bed, day nor night. But when I was made able to believe, that the blood of Jesus my Redeemer cried for mercy, even for me, all my fear of death and damnation fled. I now know, that the death of my body will be great gain unto me, and I rejoice that I have hopes to see my Saviour face to face." In this disposition of mind she spent the remaining days of her life, edifying all who visited her by her conversation.

Among other friends, who visited us about this time, we were particularly glad to see Mr. Desch, from Stellenbosch, one of the directors of the South-African Society, who likewise showed great kindness to our Brethren during the first troublesome times of this Mission. To promote the cause of God in this country is the principal wish of his heart. A neighbouring farmer, who was at our church for the first time on New-Year's Eve, has since frequently attended our public service, and seems under conviction.

Many of our Hottentots were engaged, during this month, in hunting jackalls. These creatures have lately appeared in great numbers hereabouts, and devoured one of our sheep. Though many were killed (one of them in our garden), we were yet obliged to keep constant watch at night, on account of the damage they do to our vineyard.

We felt great sorrow at the sudden loss of one of our baptized, who, by his quiet and christian conduct, had gained the favour of both Hottentots and white people. He was bitten by a very venomous serpent, and died in a few hours after.

February 18th, we received a letter from Brother Satterup at Copenhagen, together with a parcel of letters from Germany, and the text-books for 1804. We were thankful to receive the latter, by which we may again have our daily meditations upon the same portion of the word of God, with the rest of our Brethren, in other parts of the world; a favour which, to our sorrow, we had missed for some

time. It appears to us, as if an immediate spiritual intercourse were thereby maintained among all the members of our church, however scattered. By the want of text-books, we are also left in the same uncertainty respecting the precise time of Easter, in which all our African neighbors are.

In March, a slave, called Comaar, by birth a Malabar, came to stay some time with us, by express permission of his master, who places great confidence in him. In one of our meetings, in which the subject of discourse was, the incarnation, life, sufferings, and death of our Saviour, he was so much affected, that he could not forget it. He said, that he had heard this great word for the first time in his life, and his whole conversation was about Jesus, and what he had done to save the lost human race. With the greatest satisfaction we could converse with him, for hours together, upon this subject. His expressions frequently filled us with joy and astonishment, and were a new proof, that the word of the cross is the power of God unto salvation, to all them that believe. April 12th, he left us, glad and thankful for all the good he had enjoyed in this place.

We received, about this time, a friendly letter from the Rev. Mr. Schreyvogel, a Missionary from Halle in Saxony, who is going to the East Indies, and likewise, some time after, one from Dr. Van der Kemp. We value these proofs of that spirit of brotherly love, by which the servants of God, in all denominations, are united under the same gracious Master.

March 17th, a baptized Hottentot departed this life. In her healthful days, she was of a very quiet deportment and few words, but in her last illness, her love to and trust in our Saviour and His merits was made manifest to all who visited her. She constantly expressed her joy in the Lord, and that, though an unworthy and sinful creature by nature, she had found grace, and now expected the hour of her dissolution with that firm hope, that she should see her Saviour face to face in glory.

April 1st, an extraordinary number of hearers crowded our church early in the morning, and afterwards walked, in the greatest order and silence, to the burying-ground, where we prayed the Easter-morning liturgy. Though the ground is large, the company filled all the walks between the compartments.

On the 2d, six adults received holy baptism. The gracious presence of our Lord was most sensibly felt by all present during this transaction, and many tears were shed by the congregation.

During the last days of this month, the Rev. Mr. Voss and his family, from Cape-town, paid us an agreeable visit. He has been a director of the S. African Missionary Society. He expressed great satisfaction on observing the silent devotion of the Hottentots, and their harmonious singing at church. Some time after, we had a visit from Mr. Dankelman, who, by commission of Government, is travelling through the mountainous parts of the country, to examine into its minerals.

May 2d, Brother Marsveld was attacked by an inflammatory fever, the violence of which made his recovery doubtful. We were under the greater concern about it, as Brother Rose and his wife, with Brother Kuehnel, had set out for Cape-town on the preceding day. But it pleased the Lord to bless the means applied by Dr. Temple, and the disorder was soon subdued.

During the week before Whitsunday, many Hottentots came of their own accord to speak with us concerning the state of their souls, which they did in the most confidential manner. Some declared, with humble gratitude, that the Lord had had mercy upon them and forgiven their sins.

The Whitsun-holydays were days of blessing to us and our people, and the few strangers present declared, that they should not forget what they heard and felt on this occasion.

May 25th, Brother Rose and his company returned safe to us from Cape-town. He gave the following account of their proceedings:

"Immediately on our arrival at Cape-town, we waited upon Mr. Von Mist and Governor Jansen, by whom we were received with great politeness. They enquired minutely into the progress of the Mission, and the well-being of our fellow-labourers, with whom they are now personally acquainted. In a second audience, they desired us to pay a visit to the Hottentot camp, which we readily complied with, as we wished to see those of our Hottentots who are engaged in military service. We had likewise received a friendly invitation from Captain Lesueur, who commands the whole Hottentot corps. Brother Kuehnel, therefore, went with me to the camp, where Captain Lesueur treated us with great hospitality. The camp looks like a regular village, and consists of twenty-two well-built cottages. Captain Lesueur first showed us every part of it, and then most of the Hottentots from Baviaanskloof met before

the Captain's house; some being absent on duty. We addressed them in a short discourse, reminding them of what they had heard and learnt at Baviansklоof, and what the Lord had done for them. They expressed their joy and thankfulness for our visit, with tears of gratitude. Captain Lesueur gave them a good testimony and said, that, while others employed their leisure in idleness, and folly, our Hottentots came together to speak of spiritual things, and to sing hymns. He added, that they were once desired by their officers to declare, whether they were satisfied with their treatment. They answered in the affirmative, and observed, that there was only one thing they found hard to bear, which was, their being obliged to hear the continual swearing and cursing of the soldiers, which they had never been accustomed to before. This answer did not displease the officers, and was reported to their honor in Cape-town.

"One chief aim of our journey was, to endeavour to obtain some relief for sister Rose, who suffered from an excrescence on her head. When Governor Jansen passed through Baviansklоof, his surgeon, Mr. Passet, being consulted, advised an operation, to which she now submitted. By God's blessing, the excrescence was removed with safety, and she recovered in a few days. We were the more thankful for the success of the operation, as, in a short time, it would have been attended with great danger, from its position near the skull.

"We now prepared to return home, when we received, by a messenger from Government, an invitation to a conference with Governor Jansen and Mr. Von Mist. As we had but just taken leave of them, we were at a loss to guess what could be the object of it, but waited upon them immediately. They informed us, that, as they had raised a corps of Hottentots, consisting at present of 400 men, but which they meant to increase to 1000, they wished much, that one of the Missionaries from Baviansklоof would accept the office of chaplain to that corps, live in the camp, and instruct the Hottentots in the christian religion; that he should have a dwelling, and a proper salary, provided by Government: that in due time a church should be built, for it was their intention, even in the event of peace, to retain this body of Hottentots. They added, that they conceived such a proposal could not but be agreeable to our wishes, as we thereby should gain an opportunity of preaching the gospel to a considerable number of heathen, which was the aim of our residence in this country. They likewise expressed their apprehensions, lest, by the long absence of our Hottentots, now in camp, they might by degrees forget the good precepts they had received at Baviansklоof, and the weeds choke the good seed sown in their hearts. Our Hottentots had also frequently declared to their officers, that they could not live without hearing the word of God."

Brother Rose writes: "I confess I could not hide the embarrassment into which this unexpected proposal threw me. In answer, I first expressed my thanks for the many favours received from Government, and especially for the confidence placed in us and our missionary labours. I granted, that the whole aim of our living in this country, was the instruction of the Hottentots in the knowledge of their Creator and Redeemer, and in the way of salvation; that therefore, in this respect, the proposal just now made, was quite consistent with our calling. But I represented, that the age and infirmity of the Missionaries at Baviansklоof (each of whom has full employ in that settlement), would make the execution of the plan very difficult: besides which, we could not well undertake any thing new, without a direction from the Bishops and Elders of our Church in Europe. I therefore begged them to have patience with us, till we could write home, and obtain such advice and assistance as might enable us to comply with their wishes. Upon this, the Commissary-general, taking me by the hand, said: 'My dear father Rose, all you say is true; but if even your letters reach your friends soon, and they immediately find the man you wish; yet a year and more will elapse, before the assistance you speak of can arrive; and we are very intent upon immediately making such regulations, that the Hottentots be instructed in the word of God, and become partakers of the blessings of civilization, which cannot be obtained but by their becoming christians in truth; as is sufficiently exemplified at Baviansklоof. And as this plan is meant for the benefit of this whole colony, and of vast importance to the state, I have acquainted all the gentlemen in Government with it, and it has received their most cordial approbation. We therefore wish, that you would help us to execute it, by immediately consulting with your Brethren at Baviansklоof.' We promised to do so, and were dismissed with expressions of much friendship."

Thus far Brother Rose's report.

(To be continued.)

POETRY.

The following beautiful little poem is from the pen of Mr. Montgomery, of whom we gave some information in our last number, page 496.

THE GRAVE.

THERE is a calm for those who weep,
A rest for weary Pilgrims found,
They softly lie and sweetly sleep
Low in the ground.
The storm that wrecks the winter sky
No more disturbs their deep repose,
Than summer evening's latest sigh
That shuts the rose.
I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.
For Misery stole me at my birth,
And cast me helpless on the wild:
I perish;——O my Mother Earth!
Take home thy Child!
On thy dear lap these limbs reclined,
Shall gently moulder into thee;
Nor leave one wretched trace behind
Resembling me.
Hark!—a strange sound affrights mine ear;
My pulse,—my brain runs wild,—I rave:
—Ah! who art thou whose voice I hear?
——"I am THE GRAVE!
"The GRAVE, that never spake before,
Hath found at length a tongue to chide:
O listen!—I will speak no more:
Be silent, Pride!
"Art thou a WRETCH, of hope forlorn,
The victim of consuming care?
Is thy distracted conscience torn
By fell despair?
"Do foul misdeeds of former times
Wring with remorse thy guilty breast?
And ghosts of unforgiven crimes
Murder thy rest?
"Lash'd by the furies of the mind,
From wrath and vengeance wouldst thou flee?
Ah! think not, hope not, Fool! to find
A friend in me.
"By all the terrors of the tomb,
Beyond the power of tongue to tell!
By the dread secrets of my womb!
By death and Hell!
"I charge thee LIVE!—repent and pray;
In dust thine infamy deplore;
There yet is mercy;—go thy way,
And sin no more.
"Art thou a MOURNER?—Hast thou known
The joy of innocent delights?
Endearing days for ever flown,
And tranquil nights?
"O LIVE!——and deeply cherish still
The sweet remembrance of the past:
Rely on Heaven's unchanging will
For peace at last.
"Art thou a WANDERER?—Hast thou seen
O'erwhelming tempests drown thy bark?
A shipwreck'd sufferer, hast thou been
Misfortune's mark?
"Though long of winds and waves the sport,
Condemn'd in wretchedness to roam,
LIVE!—thou shalt reach a sheltering port,
A quiet home.
"To FRIENDSHIP didst thou trust thy fame,
And was thy Friend a deadly foe,
Who stole into thy breast, to aim
A surer blow?
"LIVE!—and repine not o'er his loss,
A loss unworthy to be told:
Thou hast mistaken sordid dross
For Friendship's gold.
"Go seek that treasure, seldom found,
Of power the fiercest griefs to calm,
And soothe the bosom's deepest wound
With heavenly balm.
"In WOMAN hast thou placed thy bliss
And did the Fair One faithless prove?
Hath she betray'd thee with a kiss,
And sold thy love?
"LIVE!—'twas a false bewildering fire:
Too often Love's insidious dart
Thrills the fond soul with sweet desire,
But kills the heart.
A nobler flame shall warm thy breast,
A brighter Maiden's virtuous charms!
Blest shalt thou be, supremely blest,
In Beauty's arms.
"——Whate'er thy lot,—Whoe'er thou be,—
Confess thy folly,—kiss the rod,
And in thy chastening sorrows see
The hand of GOD.
"A bruised reed he will not break;
Afflictions all his children feel;
He wounds them for his mercy's sake,
He wounds to heal!
"Humbled beneath his mighty hand,
Prostrate his Providence adore:
'Tis done!—Arise! HE bids thee stand,
To fall no more.
"Now, Traveller in the vale of tears!
To realms of everlasting light,
Through Time's dark wilderness of years,
Pursue thy flight.
"There IS a calm for those who weep,
A rest for weary Pilgrims found;
And while the mouldering ashes sleep
Low in the ground;
"The Soul, of origin divine,
GOD'S glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day!
"The SUN is but a spark of fire,
A transient meteor in the sky;
The SOUL, immortal as its Sire,
SHALL NEVER DIE."